THE SUNDAY SCHOOL QUARTERLY

VOL. IV JULY, 1912 No. 2

THE POWER OF SUGGESTION

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'Think on these things.—*Phil.* 4^8.

PAUL was a remarkably shrewd teacher of righteousness. It is only in *his* way that righteousness can be taught at all. Socrates was very fond of raising the question whether such a thing *could* be taught, for if it could, he asked, why should there be so many good fathers with bad sons?

Virtue cannot be forced upon anyone, and what was to Socrates such a great mystery may perhaps be explained in this way:—The youth turns out bad because there has been just a little too much *talk* about virtue. He may have been kept too much like a hot-house plant, and although he may have attained to a rigid virtuous exterior, he has no deepness of root, and so eventually withers. In short, he turns out a failure because he has not been taught to *think* on these things. 'The unexamined life is not worth living,' was the basic principle of all Plato's thinking on conduct, and part of what he meant by this was that to attain to a sort of virtue without knowing something of the real nature of virtue was not worth while.

Another mistake often made by parents and other teachers of virtue is to suppose that virtue can be taught merely by denouncing or ridiculing vice. Young folks—and old folks too for that matter—are rarely, if ever, scolded or mocked into goodness. This usually provokes resentment and not reformation. Give a man a bad name and it will rouse up within him the spirit either of defence or defiance, whereas another method might have led him to the mood of penitence and confession. Mock his vices and he will mock your virtues and cherish for you a resentment which will be in strict proportion to the cleverness of your satire and the thinness of his skin.

The only effective way of making vice odious is to show virtue to be fair. We never really cease to do evil until we learn to do well. This is the *natural* as opposed to the artificial ascetic way. It is the way indicated by that ringing phrase of the great Dr. Chalmers:—'the expulsive power of a new affection.'

My theme has two aspects which are extremely hard to separate. There is first the positive quality of the good life which, as Paul implies, is so well worth thinking about for its own sake. Then there is the most important consequence of this all-absorbing thought about the good life, viz., the exclusion of thoughts of evil. I don't propose to treat these two aspects separately, but simply ask you to bear them in mind as I try to bring before you certain everyday facts and homely situations in which you will easily detect them.

Let me begin with a word to mothers. I should like to ask them what they consider to be the best way of training their children and making them really good boys and girls.

One of the first essentials is that the mother or teacher should scarcely ever use the word good or bad at all. They are *little* words, I grant you, but there are scores of three and four syllabled words

which are infinitely easier to understand than these little words good and bad. Hundreds and thousands of volumes have been written in order to explain them, and even yet they are under dispute. So that it is scarcely fair to expect young people to *begin* by understanding them.

No child in the first three years of his life ought to be troubled with questions of morals or be considered responsible for the exercise of a will over which he has not as yet got control. This is the business not of the child but of those who have charge of him, and if he grows up troublesome, or disobedient or selfish it is usually because the *seeds* of these disagreeable qualities have not been properly dealt with. The first exhibitions of temper and appetite have been laughed at or they have been scolded at, with the one result that they have been all the more firmly rooted in the child's thought. Think on these things says the mother in effect when she laughs or when she says :—' That is naughty.' ' You must not.' But the things the child is thus, often unwittingly, asked to think on are not the *right* things ; they are not the things that Paul would have him think on.

It is not enough to *ignore* these first beginnings of evil. That is often impossible. What we have to remember is that a child's mood is very fitful, that his thoughts are very easily turned into another channel, and that it is simply impossible for him to resist the *suggestions* that we make to him. Take a typical case of a child refusing his food. He suddenly gets the idea that it would be fine fun to blow out his cheeks and clench his teeth when food is offered. If we laugh or scold, the *habit* of refusing his food is formed. But if we try to get him to remember what he has seen when out walking or what fine romps he has had with the cat he forgets all about his silly trick and never thinks of repeating it.

It is simply absurd to call a child naughty i.e., impute guilt to him, before ever the moral nature has had a chance to develop. You may do so if you believe in original sin, but we of this communion flout such a doctrine, and yet the practical trace of it is often to be found in our ordinary speech. Of course, it is just as far from the mark to suppose a child angelically good as it is to suppose him originally tainted with sin. He is neither good nor bad, but just a child of nature and of our suggestions.

We are in a wrong atmosphere when we talk morality to quite young children.

Willie comes banging into the room and leaves the door open. The irate parent thinks it a mark of original sin, and *commands* the boy to close the door. If he obeys he is pronounced to be a good boy. It is altogether a mistake to put such things on a high moral plane like that. If the parent were to call the boy to him, make quite sure of his attention, and then quietly say : ' We always close the door after us, don't we ? ' the lad would be quite unable to resist the force of such a democratic suggestion, and he would perform the required service without feeling in the least such a prig as little Jack Horner, who said ' What a good boy am I ! '

I have never been able to understand why Jack Horner should have felt so good for doing such a natural thing as help himself to Christmas pie. Nor do I see why children should be encouraged to think themselves good for doing such a natural thing as closing a door or keeping themselves neat and clean. The mother who makes a suggestion in place of uttering a command is following in the way of Paul. Paul tells the Philippians to think about it. They may have been inclined to think about something entirely different from what Paul wanted them to think about, but here was a *suggestion* from an earnest overpowering mind, and before they know what they are about they *are* thinking as Paul wanted them to think ! Now that was much cleverer than if Paul had stormed and scolded and commanded.

The Apostle's great objection to the Law of Moses was that it reminded him too much of sin. ' *Thou shalt not* ' do this, ' *Thou shalt not* ' do the other, and he actually says with great boldness, ' But for the law I had not known sin.' Nowadays we talk of certain acts of Parliament as tending to manufacture new crimes. No ; what we really want is to have our thought turned away in another direction altogether. ' Think on *these* things.'

One of the saddest phases of the soul's struggles and aspirations is that which takes the form of merely trying to stamp out sin—cutting off the hand or plucking out the eye. This by itself simply leads

a man more deeply into the mire and the horrible pit, for, as the experience of Paul, Augustine, Luther, Wesley all testify, he may get rid of one sin only to find it replaced by another even more subtle and deadly, viz., spiritual pride. The thought *must* be turned to a more goodly matter.

There is no more deeply significant story in the whole New Testament than that of the man from whom a devil had been cast out. The poor man had his house swept and garnished, but he forgot to invite the good angels to come and live with him in place of the devil. This devil was very wise, and when he found that his place was still vacant he was glad, and very soon returned and found an entrance not only for himself but for seven other devils as well. Verily, the 'last state of that man was worse than the first.'

'The man whose heart has thus been turned into a desert can vouch for the unsupportable langour which must ensue when one affection is plucked away from the bosom without another to replace it.'

Dr. Chalmers who says that, goes on to illustrate the principle that human nature must always have *some* object of desire, by showing how in the story of human life one affection is never got rid of except by another.

'It is thus,' he says, 'that the boy ceases to be the slave of his appetite, i.e., because a manlier taste has now brought it into subordination, and so the youth ceases to idolise pleasure ; but it is because the idol of wealth has become the stronger and gotten the ascendancy—and that even the love of money ceases to have the mastery over the heart of many a thriving citizen ; but it is because, drawn into the whirl of city politics, another affection has been wrought into his moral system, and he is *now* lorded over by the love of power.'

Let me suggest that this principle be taken into account as we try to estimate the moral value of any affection, e.g., say the love of football. We should ask where this comes in, and the answer will probably be that it has superseded to some extent the love of drinking, but that it may itself be superseded by an exultation in the struggle between men's brains rather than their feet. But let us avoid denouncing unless we have something to suggest, i.e., unless we can say with Paul, 'Think rather on *these* things,' and then let us try to set them forth by our lips and our lives in such a way that men will be bound to think on them. I once heard Gipsy Smith get very excited and angry because some one had been ascribing his success to the power of personal magnetism, which it was said he possessed over the minds of others.

Well, but this is a power which we *all* possess in some degree, in so far as we are always throwing out suggestions. The most advanced hypnotist cannot do any more than make suggestions. He cannot *force* anybody to come under the influence of them. What really happens is that the patient hypnotises himself, or more frequently *herself*. Many of Gipsy Smith's hearers were exactly in that position. The fame of the man, his romantic career, and his power to play upon the human heart would work themselves into the minds of people, and insensibly would make them *open* their hearts for the Gipsy to play upon ; just as the mere expectation of a strong hypnotic effect from a certain hypnotist is in itself sufficient to produce hypnotic sleep.

My Harvard psychology teacher, Prof. Münsterberg, who is an accomplished hypnotist, disclaims any power to influence others merely by the physical devices which he uses in order to put his patients to sleep, such as making them stare at a shining button, or listen to the monotonous falling of water-drops, or mild talking. He does not even need to keep the patient under the control of his will, for he sometimes puts them to sleep by a letter which may be received at a time when Prof. Münsterberg is thinking of something else altogether, and the effect of the written suggestion may take place when he does not remember sending the note at all.

The suggestion is taken up by someone of a suggestible order of mind and it is the *suggestion* that works out such wonderful results in the way of fixing the patient's attention on certain things, to the exclusion of all others. Indeed, the hypnotic state is far more akin to the state of attention than to the state of sleep. In attending to, in thinking on 'whatsoever things are true, honourable, just, pure, and lovely,' we can become so obsessed, hypnotised by them as not to notice anything contrary to them.

Socrates was in this condition as he discoursed of virtue to his sorrow stricken friends in the condemned cell, after he had drunk the poisonous hemlock and was waiting for its fatal results.

Jesus was in this condition when he took pity on the poor pagan executioners, and prayed that they might be forgiven.

Stephen also was in this condition as he looked into heaven when he was being stoned to death, and 'they beheld his face as it were that of an angel.' But he did not behold *them*. His soul was so full of the beatific vision as to find no room for the vision of hatred and malice even when they hurled the fatal stones.

Let us think on these things. We are all very much like children. We haven't room for a great many thoughts. Should we not therefore choose the *best* things to dwell upon and feed upon in our hearts by faith with thanksgiving?

A BYGONE VILLAGE

EMMA C. DRUMMOND

THE hidden towns and villages of our country—how few of us know them, realise that they exist still, the busy centres of a people's life long years ago! Up and down the land traces of them have been found; here, where a flourishing town has lived on to the present day; there, on the lonely hillside, in the meadow, or under the growing corn. Twenty years ago an antiquarian was passing along the road that runs northward from Glastonbury through Godney Marsh. Around him were the rich pastures of that wide and fertile Somersetshire valley, and from the plain rose, here and there, the high grounds of Wedmore, Avilon, Meare and many others; while away to the west, guarding, as it were, the entrance from the sea, stood Brent Knoll, with its steep grassy sides and on its summit the strong earthworks of an ancient British camp. As the traveller gazed at this old stronghold, his thoughts went back to the people who had made it, to the days when the valley, now so rich, was an expanse of marsh and open water left by the sea as it receded, and when the hills, islands still in name, were islands in reality, standing up as dry ground from the surrounding swamp, and affording comfort and security to the more fortunate of the population, while the less favoured ones had to wrest a dwelling-place from the marsh itself.

Musing thus as he went along, his attention was caught by part of a field lying close to the road, where the uneven surface was in striking contrast to the smooth meadow beyond. A bad piece of ground, would say the farmer, too rough and broken to do much with it, more given to growing thistles than good grass! True, but what if those circular mounds had some meaning lying beneath them, hidden away from the careless eyes of the passer-by! Bring quickly mattock and spade and let us see; and so with loving care the secrets of the past were laid bare, the little homes of two thousand years ago, with their floors of clay were reverently uncovered, and the news went abroad through the land that another British village had been discovered.

In the Museum at Glastonbury are to be seen all the precious relics found there: the long boat made from a single tree, perfect when found, but now, alas! cracking all over in the unaccustomed dryness of its new home; the many kinds of tools, both flint and bronze—the latter with their turned handles showing an acquaintance with some kind of lathe; the sling-stones, and the weapons of offence and defence. In another case are many things telling us of woman's life in the village: the weaving appliances with the combs and shuttles of bone, and the weights made either of a plain round stone or of that ornamental little fossil fish, the ammonite; the fine bone needles for sewing, the delicate brooches of the pattern of our modern safety-pin, and various other articles for use in the home. Pottery also is there, made both by hand and with a wheel, pieces of elaborate wood-carving, the beautiful little bronze basin with its embossed design, known now as the Glastonbury Bowl, and many other things, all pointing to a fairly advanced civilisation and teaching us that the ancient Briton was by no means the half-savage of the historians. The querns for grinding corn, and the various kinds of seed that were found, show that agriculture was one of the industries; and the presence of the bones of horses, cattle, and sheep is a sign that the community was one of some

wealth and property, sending out its flocks and herds, under adequate protection, to graze where the land was dry enough to afford pasture.

As we penetrate a little into its life, we realise that this was a village with a long history behind it. The little huts, sixty or seventy of them in all, with their walls of wattle and daub and their floors of clay, were securely built on platforms of oak planks, beneath which were masses of brushwood. These platforms were kept in position by long poles running down into the peat, and each one was large enough to hold several huts. As time passed, however, they sank gradually lower in the marsh, and the clay floors had to be raised again and again to keep the houses dry. As many as nine of these hearths have been found, one above another, telling the tale of a long line of succeeding generations occupying the little homes, the later owners being far less primitive in their ways of life than the founders, using more elaborate implements and enjoying a greater luxury.

Now let us leave the town of Glastonbury and go down from the Isle of Avilon into the valley and along that road bordered on both sides by the broad ditches which have helped to drain the land. Presently we come to a plain white gate and on it are the two words 'British Village,' nothing more; and inside—a field. But turn off the modern high road, cross the little bridge and as the gate shuts behind you, let it shut out our modern life; let it also shut out the sight of the relics of the Museum, in their uncongenial glass cases and their antiquarian interest, telling of a dead people. We stand on that piece of rough ground which attracted the student's notice, and, looking with eyes that he has opened, we can see that the town was a triangular one, bounded now on one side by the road, on another by a ditch, and on the north by a line of stones across the field, put there to mark its northern limit. Beyond these stones the grass is smooth, but inside the ground is covered with low circular mounds, gathered in groups, each mound the sign of a bygone dwelling, and each group resting on one of the raft-like platforms of oak and brushwood.

Take your stand on one of these mounds and look around. On the north are the Mendips and on the south the Quantocks, the same hills then as they are now; but though the valley between, to the eye, is divided into fields and dotted with cottages, to the imagination it is the marshland and open water of former days, out of which rise the Islands, while seaward stands Brent Knoll with its fortified camp, ready for the repelling of intruders and the protection of the valley. Now look towards the north-east corner of the field. There was the entrance and there under the grass still lies the causeway, ingeniously contrived so that the respectable inhabitant could pass in securely, but the unwary stranger, not knowing its concealed and tortuous course, would find himself in the morass, from which he might be rescued or not according to the errand that had brought him to the village; for life in those days was not always peaceful, and Brent Knoll did not keep away all intruders. Only a few skulls were found, but these all bore traces of a violent death and of having been impaled, so that we may picture to ourselves attacks successfully repulsed, perhaps valiant sorties and triumphant returns, the heads of the enemy decorating as trophies the palisade surrounding the town.

Now stay your wandering thoughts a little; beneath the grass at your feet is the hearth of one of these little homes, and as you wait silently you will feel the spirit of the old Briton moving gently beneath you, as if the village were being stirred from its long sleep by alien feet, and then the soles of those intruding feet begin almost to tingle with the thrill of all that is lying below. Then questions come crowding to the mind—why did it die? Why, having lived so ardently, did it pass away? Did the sea, as it receded still further, leave the defences insecure, or did the water rise again at one time and flood it? We cannot tell; all we know is that it was altogether British, that it was left desolate before the time of the Romans, and that then came kindly Nature which slowly covered it all with a green mantle and hid it away.

And so we pass gently out through the gate, with its pregnant inscription, shutting it behind us as though it were the curtain of the past, and cross again the little bridge with its span of two thousand years, back into the life of the twentieth century.

A SUNDAY SCHOOL IN MADAGASCAR

T. F. M. BROCKWAY

THE village clambers up the sides of a conical hill; the houses are mostly grass-roofed, wooden box-like huts, or of mud; on the summit is the governor's tiled 'palace.' East and West the gardens of potatoes, manioc, tobacco, maize, and sugar-cane stretch down to the rice-fields, green with the growing blade, that border the river on one side and the spring and its stream on the other. The gates, locked and barred at night, because unrest is in the air, and marauding bands sometimes creep stealthily over the western hills, are north and south. From the south gate the road that was never made stretches a wide, rough trodden track of merchants away to the markets of the south Betsileo country, and the 'cities' of Fianarantsoa and Ambohimandroso, a walk of three or four days. Just where the road from the North gate forks is the Mission Station. The eastern path leads to the forest, the home of the Tanala tribe, and the bamboo, tree-fern, and palm. The one on the west goes over moor and hill, a five days' journey to Tanarive, the great capital-city of the island, and now the centre of the French colonisation. On the Mission Station the missionary lives amidst his garden where native fruits mingle with English (now French) roses, other flowering plants, and vegetables. As you walk in the garden you may gather bananas, mangoes, guavas, peaches, yes, and even oranges, fresh from the tree, with the dew still on them, for your breakfast table. Other buildings are the home of native lads and lasses, some of them orphan-children, who have come from the villages of the district to be prepared to become themselves missionaries to their own people. Two long barn-like buildings near the entrance to the Station from the road are the chapel and school-house, open for business every day of the seven, except Saturday, which is market-day, and whole holiday for the children.

Our Sunday school met after the morning service: people in the East are early astir. The sun was the only clock of our native friends. Their day began when the sun 'just appeared,' which was any time from 5-30 to 6-30, according to the season, and ended when it 'sank,' eleven hours after in winter, twelve in summer. When the sun was 'just over the ridge-pole' (of the houses) it was noon; when it 'peeped at you sideways' it was between three and four o'clock. So they were early to service on Sunday morning. Before eight o'clock they came in clean garments, filing towards the chapel, the husband in front with the clean white linen 'lamba' thrown over his shoulder, or sometimes he would be wrapped in an English blanket, the wife following him in a violet or bright yellow costume, the little serving-maid behind carrying the Bible and hymn-book. Little three-year-old would come too, carried on the mother's or nurse's back, firmly held there under the 'lamba,' a cloth or silk garment which both men and women wear after the manner of a shawl. They passed the time before the service in singing their hymns, and by 9 a.m. a large congregation was assembled.

The service over, the children and young people remained for an hour's teaching. They were divided into classes much in our English fashion. The staff of teachers was made up of teachers in the day-school, preachers on the 'plan' who were free that day, and elder scholars,—all natives who did this work voluntarily and even with enthusiasm.

The reading book was a translation of the English 'Authorised' Bible, specially edited for use in schools. The double accounts of the Creation and the Flood, and the histories of Kings and Chronicles, were arranged as single and consecutive narratives, and all irrelevant matter was excluded. This had the advantage of Bible history in Scripture language, and presented the story in a simple and interesting form, of great help to teacher and scholar.

The hymn-book contained some original compositions, both the verses and tunes by native poets and musicians, and also several translations of old Sunday school favourites. Often now I dream (awake) that I hear the old tunes to Malagasy words, sung by little black or brown folk, whose faces are glad and voices melodious, in the new consciousness that has come to them by means of Christian training. Mrs. Luke's hymn, 'When mothers of Salem,' we frequently sang together:—

Nitondra ny zaza ny reny tao Salema
Brought the children the mothers at Salem
Mba hotahiny Jeso be indra-fo
In order to be blessed by Jesus great in pity
Nolavin ny mpianatra izy, nefa hoy Jesosy hoe :
Forbidden by the disciples they but spake Jesus saying,
' Avelao ny zaza hanaton iz ao.
' Let the children approach now.
Fa Ahy ny zaza, katiako indrindra
For mine the children and loved by me very much.
Mpianrdy zanak 'ondry aho, ka aza mandà ;
Shepherd of lambs, and do not refuse,
Fa raha manaton' ahy izy hotahiko tsara izy
For if approach me they will be blessed by me well they
Avelao ny zaza hanaton' izao.'
Let the children come now.'

In prayer they are quite original ; their petitions arise from their elemental nature, and conditions and circumstances of native life. Keen Bible students, they abounded in scriptural phrases. They drew also very largely from their proverbs. The Malagasy have a great proverbial literature, if that can be called literature which had not been written down till missionaries collected it, but passed on by familiarity from father to son. One may be given as an illustration, and frequently used : ' Tsy manarak-antosika Hianao, fa mitarika antainana moramora kosa.' ' Thou dost not hurry us on, pushing at our backs, but thou dost lead by the hand, gently.' The only prayer they use ' from book ' is the one that Jesus taught :—

' Rainay izay any an-danitra ; hohamasinina anie ny anaranao ; ho tong a anie ny fanjakanao ; hatao anie ny sitra-ponao aty an-tany tahaka ny any an-danitra. Omeo anay isan-andro ny hanina sahaza ho anay ; mamel à ny helokay, tahaka ny namelanay izay mitrosa aminay ; ary aza mitondra anay ho any amy ny fakampanahy, fa manafaha anay amy ny ratsy. Fa Anao ny fanjakana sy ny hery ary ny voninahitra, mandrakizay. Amena.'

There was ' Sunday,' named from the day on which his home first welcomed its new inmate : a little chubby brown boy. And what a business it was to entice him to school, and to overcome his shyness. A little calico shirt at Christmas entirely failed. A visit to his parents caused him to flee to his ' Ineny-be ' (grandmother, vowels pronounced as in French). But a little toy, a baa-lamb on wheels, won the day at last. And once started he was ' never absent, never late.' Many of them would ' scrap ' their breakfast rather than be late. Quickly he learnt to read and write, got his little Testament, and learnt other lore.

And Ralaivelo. I saw him grow up to become a teacher and preacher. A poor lad, but quick and talented. His ' white ' teacher was about to return to England for further study. ' I am going with you as far as Tanarive, and will study in the higher school there, and when you return, I shall be ready to be your colleague.' So said Ralaivelo, and so he did. Afterwards he told us of trial and temptation, of loneliness in the struggle and climb towards higher things, yet he ' beat his music out,' and fulfilled his word, and devoted himself to the boys who had known him as an elder companion, as well as to the younger generation.

And another was Rabenja. He was brought in from a neighbouring village, with an insistent word that we must take him in at the Station. There was no room in the boys' house at the time, but there was also no listening to a refusal by those who brought him. He had come to stay. The other boys were consulted, and although already crowded enough to endanger comfort, consented to crowd just a wee bit more to make room for Rabenja. So Rabenja came, yet so unpromising in appearance that it was said, ' you will never do anything with him.' Companionship with others more advanced in education than he worked wonders. The lad opened out and rapidly proved himself capable not only of keeping pace, but of overtaking those who had gone on ahead. Yet it was not learning in which he specially excelled. Like a plant that in a cold, damp soil, and too shady corner, stunts and cannot grow, but, moved to more favourable conditions, flowers and adorns itself with beauty, so it was with Benja. In the new atmosphere, and amidst new opportunities, the heart of the lad, shut in before, expanded, and we saw what spirit that native lad was really of, what gentlemanliness grew from his inner nature. He became the elder brother, the guardian and lover of the little ones. When their weekly allowance of food gave out on Wednesday or Thursday instead of lasting till Saturday, it was he who ' went on strike ' for them, and insisted they must not starve for two days. When in

their play their little calico shirts were torn, and buttons flew off, it was he who asked for thread and made good the accidents. In numberless little ways he lived the part of big brother and champion, and friend in need.

Of such stuff were some of our Malagasy young people made, types of many in our Sunday schools, natives and black; yes, but God made them too, our brothers and sisters, not to be warred upon, their lands exploited by 'civilised' armies, but with innate qualities and talents, sympathies of heart, and powers of mind, waiting only for development into beauty, strength, and usefulness, if men will but brothers be the wide world o'er.

READING FOR CHILDREN

CHARLES ROPER, B.A.

THIS matter is most important. 'Reading maketh a full man,' said Bacon. It is also largely responsible for the mental equipment and the character of our children. 'Books are a real world,' said Wordsworth. It is a world in which it is desirable for our children as well as ourselves largely to live.

The most wonderful, and not the least precious, key you can give to your child is the art of reading. It will open most doors that lead to true greatness and achievement. A child imbibes much knowledge from his actual contact with his environment; but an observant parent marks the marvellous increase in the rate of development as soon as the art of reading is accomplished. Yet that is not all. Teaching a child his alphabet and the meaning of a certain number of simple words is not in itself enough. A taste must also be cultivated; for if it is not a child will not get much value out of his reading. Practically all the wisdom of the world has been embodied in books. A man may be a good man without any great knowledge of books; but the further acquaintance with books would not make a good man less good, though it might make him great as well a good. Goodness we associate with the heart; greatness with the head,—to use the language of popular psychology.

Personally I think that the majority of children ought to be able to read earlier than they usually are. They must learn something, and the acquirement of the art of reading can be made as interesting as any kindergarten game. But what is to happen afterwards? Coleridge said, 'There is one art of which every man should be master—the art of reflection. If you are not a thinking man, to what purpose are you a man at all?' With qualification, and perhaps with less emphasis, the same is true of the child. True, we want natural children. We do not want our youths and maidens to be 'sicklied o'er with the pale cast of thought.' But if the bodies of our children need exercise and nourishment, their minds also need these things not a whit the less. Then what books are they to read?

Huxley as a child had the run of his father's library, and he read pretty nearly everything there was there. Generally speaking, if there is a book on the shelves which is not fit for your child to read, it is not fit for you to read either. Speaking, I say, in a general way. And yet it is not good, at least for the average child, to pasture in the fields of literature without guidance. You may turn a calf into the meadow and it will be led by an infallible instinct to avoid those herbs which would be poisonous to it. Human beings have risen into a sphere wherein instinct has largely given place to reason; and the child, before his own reasoning powers are matured or developed, is dependent upon the guidance of his parents and teachers. If it be possible, therefore, the parent ought to read for himself, and, first of all, whatever books he thinks of putting into the hands of his children.

There is a tremendous output of books from the press nowadays, especially for children. In more ways than one it would be good for you to read your children's books. You know the temperament of your child infinitely better than the man or woman who wrote the last children's book, but never heard of the existence of your Tom or Annie. You ought to know what sort of a corrective your child wants, otherwise if he is timid or emotional or inclined to be disobedient or rough, these traits may be so accentuated by his reading as eventually to become a disease. Where the child is constitutionally weak a judicious course of reading may help to make him strong. The influence of some

books is entirely in the direction of weakness. They could never be expected to lead to virility or independence of spirit. Other books, jolly reading in their way, indeed quite fascinating to a certain class of children, tend towards over-developing the animal spirit, and the lack of tenderness and sympathy ; while there are others that create an atmosphere of perennial tears for soft-hearted little maidens. And if by placing such books haphazardly into the hands of your children such results are brought about, who is responsible save yourselves ?

Without claiming to exhaust the subject, it seems to me that there are four main divisions into which a child's reading may be grouped : (1) That which will encourage him to train his body, and become robust in the best sense of the term ; (2) That which will store his mind with facts ; (3) That which will keep in healthy activity his emotions ; (4) And that which will train his imagination.

I should not like to say which is the most important.

First : Our children are animals, whatever else they are. Their bodies are aggregates of animal functions, and are as sacred and important as anything else which is theirs. In a perfect child the bodily and the spiritual would be balanced ; and though there is no perfect child —except in the eyes of a few infatuated mothers—that is no reason why we should never strive to attain to the ideal. Cowardice is not a virtue. We want our children to become brave. They should read stories of bravery and daring, and in real biography as far as possible. Some *fiction* of this class is healthy enough, yet truth is not only stranger but also more forceful than fiction. A certain amount of this kind of reading is necessary if we are to avoid namby-pambyism ; while equally desirable is it to supervise such reading in order to avoid the mere dare-devilry which is a caricature of true chivalry.

Second : There is no difficulty in providing for our children books of facts in every department of human knowledge. To me one of the most remarkable features of modern literature is that section representing the effort to write in the simplest language on even the greatest subjects so as to bring them within the understanding of children. All the sciences are thus dealt with. There are introductions to our greatest classics. The epoch-making inventions and discoveries of the world are described so as to appeal to the intelligence of the youngest readers. So fascinating are these books that an increasing number of children will not leave them for the old-fashioned fiction. Only, the worst of it is, some fathers still put into the hands of their offspring books on these subjects which years ago were written for adults, and it is no wonder that the poor things find them so uninteresting that they suspiciously fight shy of better books on the same subjects when they are offered. Every man who for the sake of a false economy puts an old text-book on science into the hands of a child under sixteen, ought to be sentenced to a month's imprisonment with hard labour !

Third : Unless you train rationally the emotions of your child he will grow up to be either hysterical or indifferent, if not callous, to the claims which social service and common human sympathy have upon him. It is not wise to place a volume of sermons in the hands of every child, even though they may have been prepared for those of tender age. Preaching is not always by any means the best method of influencing children,—any more than adults. Writers for children are perceiving that they miss the mark when they are too obviously didactic. Yet the young ought to be gradually informed of the darker shades which are woven into the fabric of life. It is healthy for them to laugh ; but there is not a wise parent who would not despair if his child could not cry. There are charming stories written for children containing very healthy sentiment. It is for you first to discriminate so as to eliminate those that might prove morbid for the particular constitution of your own children. Just as it is cruel to encourage your little maiden to pore over her books solitarily with weeping eyes and heavy heart, and then to dream, in the night watches, of scenes of misery and wretchedness, so also it is sinful to let her grow up without knowing that so many of her sisters suffer, and that she and you and all of us are responsible to the extent of our ability to ameliorate the existing condition of things.

And, finally, there is the fourth division

to which I have referred. The development of the child's imagination is of the utmost importance. No child can grow up great and good without the constant use of this faculty. The unimaginative is the commonplace, the dwarfed, the stagnant. Progress is impossible without imagination. We progress because we imagine something better and nobler ahead. The lamentable mistakes and persecutions of the past may be traced to men who were too prosaic. Truth does not lie that way. The greater part of truth, the highest morals, the noblest achievements, are in the future, and until we conceive of them we shall never attain to them. Mere tales of fancy are a poor pabulum on which to feed the young mind. Jules Verne's *Twenty Thousand Leagues under the Sea* is all right as a little jam after more substantial food; but extravagantly fanciful as it is it would be poison as regular diet. I am speaking as to wise men. The same may be said of fairy tales, though the genuine fairy tales which come down to us from a remote past are really far more valuable for the child's reading; for they represent the guesses and explanations and desires of people in the childhood stage of the world, when much the same questionings came to them as come to our children to-day. Unless this faculty is trained we cannot appreciate or sympathise with our fellows in circumstances different from our own; we cannot be equitable judges; nor generous helpers; nor unselfish reformers.

I believe, then, that this various-sided reading would build up a symmetrical mind; I believe it would result in a thoughtful mind, and a morally pure mind. At any rate, more than we can estimate depends upon the kind of reading in which our children engage, and it is in childhood that habits and tastes will be formed which will decide character in after years.

Said Coleridge, in reference to the various kinds of readers,—'The first may be compared to an hour glass, their reading being as the sand; it runs in, and it runs out, and leaves not a vestige behind. A second resembles a sponge, which imbibes everything, and returns it merely in the same state, only a little dirtier; a third is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines in Golconda, who, casting aside all that is worthless, preserves only the pure gems.'

GOTAMA BUDDHA

GEORGE BURNETT STALLWORTHY

GOTAMA'S long life of eighty years lies approximately between 563 and 483 B.C. In Persia Zoroaster, Zarathushtra, had not long been dead. In Judæa Jews were rebuilding city and temple under Persian suzerainty. In Greece it was the age of Pythagoras, Themistocles, and the Persian invasion. Egypt had been conquered by the Persian Cambyses. Rome was only now dismissing her kings and founding her republic. It was the age of Persian rule in the near east.

Meanwhile in India, around Benares, Gotama, Siddhartha, Sakyamuni, the Buddha, the Enlightened One, was peacefully expounding his Way of the Good Life. His philosophy was the same as had characterised Brahmanism for a millennium. What was special to him was his ethical method. He framed a practical discipline of life, suitable for the many. Not by religious ceremonies supposed to be pleasing to gods, but by pure thoughts and kind actions would men attain salvation. Human hearts responded to the appeal of goodness, and Gotama and his missionaries created a great spiritual dominion.

The Buddha story seen through the haze of legend is beautiful and fascinating. Gotama was rich, but resigned wealth and rank at about thirty years of age in order first to seek and then to preach a way of peace. Light came to him suddenly after long meditation, and after a spiritual trial known as his temptation.

He welcomed both poor and rich; framed two tables of elementary commandments; spoke of 'paths' and 'steps' and 'truths' in ordered sequence, pointing his disciples to the goal of selflessness. Like Socrates a hundred years later, he was master of the art of teaching by questioning. Like Jesus he dealt in picturesque parable. His story of the Prodigal, while similar to that in Luke, has this remarkable differ-

ence, that the son's prayer to be employed as a servant is granted.

About two hundred and fifty years after Gotama's time an imperial ruler, Asoka, whose sway extended from Afghanistan to Bengal, did for Buddhism what, five hundred years later, Constantine did for Christianity, gave it the glamour of his adoption. There are some thirty rocks and pillars in various parts of India on which he carved, in a language akin to Pali, pious exhortations to a pure and kindly life. These are known as Asoka's edicts. Buddha is not named on more than one or two of them, but it is his teaching that inspires the converted monarch.

Early successes notwithstanding, Buddhism declined in northern India. It was reabsorbed into the Brahmanism in which philosophically it was rooted. Buddha becomes one of the Brahman gods, one of Vishnu's avatars or incarnations. In Nepal, under the Himalayas, he is still worshipped as a Brahman deity, but the countries where his faith flourishes are Thibet, Ceylon, Burmah, and Siam, while it strongly infiltrates China and Japan. To-day Buddhist adherents are reckoned at 350,000,000. The number that during two and a half millenniums have professed the faith can only be guessed at in thousands of millions.

Buddha takes as his starting point Suffering. 'Birth is suffering, old age is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering.' It is part of his story that wandering unannounced through the poorer quarters of city and village he was filled with distress at the suffering he saw.

For escape from evil he lays down a Way, or Path. In it there are eight steps or stages. Usually it is called the Eight-fold Path. Its stages are :—right view, right resolve ; right speech, right act ; right living, right effort ; right retrospect, right prospect. There is also a fourfold path which we may call the path of vision, virtue, vigilance, and victory.

The inital stage of 'Right View' is the only one we can here discuss. The disciple must accept the Teacher's view of the problem and its solution. The cause of evil is Desire. Desire for enlightenment, progress, peace is, of course, good, but what must be fought is the desire for things of the unreal material world, the cravings of the outer unreal self. The disciple must at the outset *see* this distinction between real and unreal things, and between the real and the unreal self. This is common to Brahmanic and Buddhistic thought. It is not a question of existence and non-existence, but of reality and unreality. The external world exists, but is unreal, being transitory. The real is inward, permanent. To Brahmanism there is but one Reality, the far-off, unknown, unthinkable, essential Brahma, as distinguished from the manifested or imaged Brahma of the Brahmanic trinity, Brahma, Vishnu, Shiva.

Buddha names him not, is silent when asked about him. But he does not deny him. Only his business is not with theology or philosophy, his concern is with character and ethical discipline. He is a reformer of Brahmanism on its moral and social side. His system aims at making good men and good women, without distinction of caste, and without privilege of priesthood. His higher and lower is determined only by success in self-mastery, his Way is a mean between pleasure and asceticism, his 'Arahats' are those who have reached the last stage of re-incarnation or earth-life. He has monks, but any disciple may become a monk, and any monk may return to the status of the ordinary disciple. It is said that in China to-day the last word of contempt for a man is to call him 'Buddhist priest,' but we may parallel that with the popular estimate of the priest in certain western countries. With Buddha, and with Buddhism at its best levels, discipleship stood for a clean and honest life.

In one aspect, then, Buddhism is identical with Brahmanism ; in another it is an advance, a reform, a return to first principles and ideals, a re-affirmation in daily life of what was best and most spiritual. These are the truths which must be seen by the disciple in the first stage of the eightfold Path :—that the universe of things material is unreal because transient ; that the body with its sensations, perceptions, and cravings is also unreal ; that these cravings, these desires, are the cause of evil ; that life, separate life, is what breeds desire ; and that therefore the only cure for life's ills is to have done with its separateness, to slay

desire, to press forward to a condition where cravings cease, where man attains to selflessness. This is the final Peace, this is Nirvana, or Nibbana.

Victory is not to be won in a single earth-life. Hence the doctrine of Re-incarnation. What a man cannot win in one life he may win in a succession of lives. The Eight-fold Path runs through all the series of lives through which the true disciple is struggling upward. These lives may be mineral or vegetable; may be of reptile, bird, and beast; of man and woman in all conditions; of gods even, in their various grades. In Buddhism the chasm between gods and men is not deep; animals, men, and gods all form one chain of being, alike subject to the law of Karma. It is probable that Buddha threw over all the gods while retaining in his consciousness an ultimate but inexpressible Reality. But of this he is silent. It is not likely that he was more of an atheist than, say, Socrates, or any other enlightened teacher who quits a popular idolatry.

Re-incarnation is not regarded as a blessing to be coveted. Quite the contrary, the fewer earth-lives a man has to live in order to win through, the more fortunate he is. Some men win along more quickly than others. Amongst those who walk the earth are multitudes whose record extends back through hundreds of lives and who have the dismal prospect of hundreds more. But there are always a few whose pilgrimages are numbered, who have reached their final earth-life; they are at the stage of Arahatship or sainthood, they return no more; they pass to the selfless life, they enter 'Nibbana's Peace.'

The idea has undergone revision that the 'Peace' of Buddhism is equivalent to what we westerns mean by 'annihilation.' That 'Nibbana' means 'extinction,' as when a flame goes out, there seems no doubt,[1] but it is not annihilation of the true self, it is the perishing of desire and of the earth-life. There is something grotesque in the idea that what Buddhist missionaries preached and what the Buddhist millions accepted was a message of extinction. Tennyson was surely right when he wrote in 'The Two Voices':—

> Whatever crazy sorrow saith,
> No life that breathes with human breath
> Has ever truly longed for death.

Mrs. Davids well says that through our inveterate habit of 'thinking of something else' we easily slide off into wrong conclusions. The thing to be extinguished is the fever-fire of Desire. 'There was, and is, for Buddhists, a glamour and a thrill in the term Nibbana such as we feel . . . in the term emancipation, freedom, or liberty. For them there is no death-knell in the word, but a presentiment of bliss.'

> I take my lamp . . . I watch the flame;
> Grasping the pin, I pull the wick right down
> Into the oil . . .
> Lo! the Nibbana of the little lamp!
> Emancipation dawns! My heart is free!

'Psalms of the Sisters,' translated by Mrs. Davids, contains ample illustration of the calm, sweet anticipation of the Nirvanic state by certain women-disciples. The language is near akin to that of Christian mystics respecting the heavenly life. 'Nibbana's Peace,' moreover, is a present realisation. There is witness, too, to a redemptive power that draws the soul from deepest depths of sin into the sainthood of Arahatship.

Karma is the persistent sum-total of a man's acts. 'Whatsoever a man sows that shall he also reap.' Much discussion has taken place on the question whether the person inheriting the Karma is the same person or another. But the fact that memory is supposed to carry back to previous lives would seem to settle the question of identity.

It is claimed for Buddha that he could recall as many as five hundred and fifty past lives. A delightful collection of stories about him has been selected by Miss Marie Shedlock (Routledge). Buddha qualifies for Buddhaship by a long series of incarnations, becoming perfected by his experiences. He appears successively as lion, parrot, king, merchant, physician, Brahman priest, god, exemplifying and teaching various virtues.

There are five primary Commandments: Thou shalt not kill; or steal; or commit adultery; or become drunk; or speak or act deceitfully; and, for monkhood, five secondary Commandments:—Not to take late meals; or play games in public; or

[1] See Mrs. Rhys Davids's shilling book on the Buddhist Norm, Home University Library, Williams & Norgate, p. 175.

put on costly apparel ; or indulge in a wide bed ; or use money.

'Thou shalt not kill' applies to animals as well as to human beings. Even the man-eating tiger gets the benefit of the law. He may be a human being in disguise, inheriting and working out his Karma. Unreasonable as may be such an application of the law, there seems no doubt that the Buddhist conscience is more tender towards animals than that of many Christians. The cruelties of vivisection, of the shambles, and of overdriving would be painful and shocking to a people like the Burmese. Yet it is said that the doctrine of Karma is responsible for some carelessness as to animal suffering on the ground that a creature's suffering is but the necessary working out of merited penance.

Reviewing the whole field of Buddhist belief and practice, there is much to favour the idea that the religion of the future will witness a fusion between the best elements of Buddhism and those of Christianity.

THE SONG OF THE SEA

MANLEY B. TOWNSEND

In 'Childe Harold,' Canto the Fourth, Byron grandly says—

There is a pleasure in the pathless woods ;
There is a rapture on the lonely shore ;
There is society where none intrudes
By the deep sea, and music in its roar.
I love not man the less, but nature more
For these our interviews, in which I steal
From all I may be or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet can not all conceal.

I am asking you to spend a few moments with me down by the sounding sea, where we may feel together the rapture of the lonely shore and enjoy the society where none intrudes,—there to listen to the symphony of the sea-blown winds and to the music of old ocean's roar. It will be good for us to do this. It is good to leave the fret and worry of life behind, and wander, in imagination, if not in fact, through the silent places,—the pathless woods, the great mountains, by the breaking waves, or under the blazing stars. It restores our mental balance, refreshes our tired spirits.

The writer of this article spent July and August of last year in Southern Mississippi, in a cottage built out over the waters of the Gulf of Mexico. There, spread out before the eye, lay the blue waters of the Gulf, rippling and dimpling in the summer sunshine. Far in the distance rose the low-lying islands that fringe the coast, covered with palm and pine, and beyond them the open Gulf to the northern shores of South America. Above bent the blue sky, filled with fleecy cloud masses,—a veritable landscape of blue, from the exquisite cerulean of the celestial vault to the deep sapphire of the sea. The landscape was alive with birds,—gulls and terns dashing by, their white breasts gleaming in the sun ; immense pelicans flapping slowly above the surface, filling their enormous pouches with food for their young ; splendid man-o'-war birds, hanging on motionless pinions far up in the air, skilled aviators of the trackless heavens ; ospreys, plunging for their finny prey and carrying it off on strong, swift wings to their æries in the distant swamp ; shore birds gleaning the sands for molluscs and tiny crustaceans, — plovers, sandpipers, godwits, herons, limpkins, phalaropes, and killdeers ; kingfishers sounding their joyous rattle ; black skimmers flying low over the water, skimming the surface with their elongated lower mandibles ; and many other feathered sprites. Then there was the sandy beach, with its crabs and shell-fish, and, bordering that, the shore, with giant live oaks hung with long streaming banners of Spanish moss, and beautiful great oleanders, crepe myrtles and yuccas, among which the mocking-birds sang their roundelays.

All this was very beautiful and inspiring. It was well calculated to arouse the religious emotions,—reverence, aspiration, ecstacy. No one could contemplate the glory of that scene, and the even greater glory of the stars at night as they shone in tropic splendour above that tranquil sea, without feeling that all,—stars and birds and trees and sea and land and sky,—all were of God. 'The sea is his, and he made it, and his hands formed the dry land.' In the ecstacy of this feeling the soul mounted up in aspiration and love.

'Deep calleth unto deep,' the ancient poet wrote. The deep without calleth to the deep within man. That is why there is 'a rapture on the lonely shore.' That in man which is akin to the sea and the

sky and the stars, to boundless space and infinite time, feels the mystic thrill and cries out in response. Poets in all ages have given testimony to the magic of the sea. Longfellow, in his poem 'My Lost Youth,' refers to this when, describing his native city, Portland, Maine, he writes:

I remember the black wharves and the ships,
And the sea-tides tossing free;
And Spanish sailors with bearded lips,
And the beauty and mystery of the ships,
And the magic of the sea.

So the sea sang its song to the heart of the poet. So are all boundless things ever singing to the thoughtful mind and reverent heart.

To the heart of man the sea speaks the word of aspiration. Oliver Wendell Holmes, walking by the sea, picks up a chambered nautilus, and to him it says, 'Build thee more stately mansions, O my soul,' which he writes into a poem to bless the world with its uplifting power. The ebb and flow of the tides have their counterpart in man's spirit. Now the tide is at the flood, life is full, all tasks seem easy, existence is a great blessing. Again, the tide ebbs out, life is empty, labour is a burden, existence seems hardly worth while. But the very lowest ebb always indicates the turn of the tide, and again, if we are trustful and patient, the Infinite spirit will pour into us the tide of his own boundless refreshment.

A little reflection will show us that life is like the sea. Clouds may shadow it, but behind the clouds is the eternal sunshine. Rains may fall upon it, but the winds of God will clear the rains away. Waterspouts may threaten, but they all break and fall. Sunshine bathes it, brightening the life. Birds enliven it, bringing gladness and joy. Storms may rage, but after the storm comes the calm.

When the storm descends upon the ocean it raises the wildest commotion. The waves run mountains high. The good ship heaves and tosses in the trough of the sea. Sails are torn to tatters, bulkheads swept away, and all on board are terrified by the violence of the gale. But the vessel does not founder. It has been built by a master-builder who has put conscience into his work. It weathers the storm. It survives the gale. The tempest subsides. Sails are mended, bulkheads are repaired, and finally, after many days, the good ship sails proudly into port, scarred and torn, but staunch and strong after her battle with the elements.

There are storms of the soul. Tossed hither and thither upon the sea of life are the frail barks of countless human lives. Billows of temptations surge over them. Seamed and scarred with sin and evil, onward men drift. But the Divine Hand is on the rudder. A Master Builder has put himself into his work. No soul goes down to hopeless ruin, but sometime, somewhere, every life that God has made will reach harbour and drop anchor in safety.

The sea is the image of eternity. It is the type of God himself. It is a mirror of the Infinite. It impresses us as God impresses us, as known and yet unknowable, as limited to our comprehension, yet beyond the power of our utmost comprehension. It awakens vast mystic yearnings. Did you ever listen to a sea-shell? Carry it a thousand miles inland and yet you can hear in it the murmur of the sea that gave it birth. To the listening ear of faith, the whole universe is like a sea-shell. In it you can hear the throbbing and murmuring of the infinite deep from whence you came and of which you are a part. 'Deep calleth unto deep.'

The ocean speaks to man of the glory and beauty of God. 'The sea is his, and he made it.' It is God's ocean. There is 'a light that never was on land or sea,' as Wordsworth says. The reverent heart sees that light. It is God,—God, the Perfect Beauty; God, the Infinite Glory; God, the All-illumining Light. And bowed in humblest worship the soul exclaims, with Israel's ancient bard, 'If I ascend up into heaven thou art there. If I make my bed in the grave, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me.'

He is a hard worker. Do *your* work and you will get on with him. Do the day's work *in* the day!—*F. E. Millson.*

Isn't it surprising, sometimes, how many adult consciences are satisfied because the children go to Sunday school without expense at all?—*George Hutchinson.*

Christianity wants nothing in the world so much as sunny people.—*Henry Drummond.*

THE THEORY AND PRACTICE OF SUNDAY SCHOOL TEACHING

A. STEPHEN NOEL

II.

A Sunday school may, for convenience' sake, be roughly divided into two departments.

I. The Secretarial Department.

II. The Teaching Department.

Such a division is really purely academic, for in practice, the two departments overlap and interact so largely that often no distinction of functions can be observed. Yet there are matters, such as attendance marking, organisation of visiting, institutional work — library, bank — special occasions—excursions, parties—which are, roughly speaking, a secretary's duties; while matters of grading, class arrangement, teachers' preparation, actual oversight of teaching, visiting, are, roughly speaking, a superintendent's duties.

It is well perhaps to emphasise 'roughly speaking,' for any attempt to departmentalise a Sunday school, by overt commercial methods, is detrimental. From end to end the school is a whole; through every 'department' and every 'grade' runs one spirit—the spirit of helpfulness extended towards childhood and youth. Division is but a convenient artificiality, acutely defined or vaguely understood, which must be subordinate to unity and common purpose. For this reason the whole school should be under the oversight of one general superintendent. This may be, and often is, the minister; but if it be a layman, he should be a free agent always able to feel that he has behind him the support of his minister, his church, and, above all, his teachers. Without this support a superintendent's task is a thankless one. If the teachers' support is lacking there are very strong arguments in favour of his relinquishing his post. It is only by the simple, easy flow of a common work carried on by many in harmony and good fellowship, that any real progress can be made.

Teachers expect not to be disappointed when they look to their superintendent to advise, to initiate, and to lead. The common interests of all the workers and all the varied activities gather together in the leader, who is expected to know his school in and out, through and through, to be able to advance its interests, set in motion new ideas and new methods, extend its work, perfect its organisation, guide its teaching methods, suggest books for reference, and preserve harmony and *esprit-de-corps* among both workers and children. The superintendent need not take any part in the service or the teaching; he usually does so, but in a large school, where sections are necessary, it is well that he should not be bound to any one department, but be free to organise and initiate in every section.

The Secretarial Department focusses the attendance records of a whole school. Each class may mark its own register and if the school be divided into sections, as suggested below, each section may keep its own register; yet for good organisation, a central register kept by the secretary and his assistants is essential. In this register should be entered every name and address. Here at a glance can be seen the attendances; and here sickness can be noted by a system of special marking. From this centre, visiting can be organised, first by the teachers, secondly by the secretary or other officer, thirdly by the superintendent or minister. The following form is issued to the teachers in a certain school by the secretary after a child has missed two consecutive Sundays.

To the Teacher *Boys* / *Girls* Class A. Register No. 1.

John Smith, 6, John Street, has been absent from your class for two Sundays. If you are able to visit will you please take this form and make a report on the back, returning same to the Secretary next Sunday. If you are quite unable to visit, please return this form to-day. In case of sickness you are at liberty to make small gifts (not money) and charge the cost to the Sick Fund. In such cases, please report as fully as possible, circumstances of family, etc. All such information will be treated confidentially and used for further visiting. All communications should be made in the first instance to the Honorary Secretary.

If this visit is unavailing the work may then be undertaken by other officers in the manner indicated. The Sick Fund mentioned is formed from the proceeds of a box collection among the children, who drop pence or halfpence when they will into the 'Sick Fund Box,' and the

proceeds are used for the supply of presents to scholars sick or in need.

A new scholar should be placed on 'probation,' his name being called by the secretary each week till four attendances are registered, when the name may be transferred to the register of the class to which he has been allotted. Similarly, scholars who have ceased to attend or have missed four or more Sundays, may be placed on a 'reprobation' register kept by the secretary, but under the control of the superintendent, who should try to bring about the return of the reprobate. Attendances may be made interesting to children by means of graphs.

Marks are usually given for attendance, punctuality, and sometimes conduct. The former two are the most important. One mark can be given for attendance at opening and half a mark for late attendance with, say, three or five minutes' grace. A school should open punctually at the time announced. Marks for conduct destroy the real basis of discipline; for control of a class is not obtained by rewards or punishments, but by arresting the flow of ideas so that attention may be fixed upon the lesson. Marks should be allowed for sickness, but mere mark-giving is not the end of a teachers' duty to the sick. Marks should be allowed for holidays, not on the condition that the child brings a note from another superintendent that he has attended school; but rather by allowing, say, two weeks all round for holidays so as to encourage every child to get away. Surely the child whom Nature teaches in her own sweet wild way on moor and countryside, has been to school and deserves a mark. Prize giving is the end of mark registering, but not an enviable end. It has its value as a means of instilling justifiable pride; it has its drawbacks in its disappointments. There are things greater than prizes; there is the love of order and punctuality insisted on; there is the gentle, loving commendation or kindhearted reproof of the teacher.

The secretary has control of the minute-book, and therefore calls meetings of teachers, which should be held not less than once a quarter. These meetings can best act in an advisory capacity leaving execution to proceed upon the lines most convenient to the leaders. In a Sunday school great latitude must be allowed the leader and his officers, he, on his part, being always on the alert to interpret the wishes of his staff. The minute-book must contain exact records of times and places of meetings, such as services, parties, excursions. These meetings need all the forethought and all the methodical procedure that the officers can give, though often they fail to get it.

Libraries and savings banks usually have their own officers and conduct their business before or after school or by visiting. It is really worth while in these days when reading and, probably, thrift are day school concerns, to consider whether energy is not misdirected. The juvenile library is a boon in the country, but a poor substitute for the Borough Juvenile Library in the town. What is really needed is intelligent suggestions on the part of the teachers as to books to be read, and a knowledge on the part of the teachers that they are being read. It matters little *where* they are obtained, and therefore why duplicate the media? Other institutional work touching on the secretarial department will easily suggest itself. It is not possible here to detail the numerous activities, both on Sunday and in the week, which have for their object the organisation of the leisure time of both teacher and child. These institutions should be children of the school, linked up to it by ties of common aspiration and common purpose, each one serving in its own way to improve the teaching power of the teacher or the learning power of the scholar. But in children's week-night meetings care must be exercised. These meetings are in the *leisure time* of the child, and unless we really have something urgent to propound we are running a serious risk of destroying childhood if we hold too many of them. Lesson time is over, and evening is the time of the fairies and the dwarfs, of the fun and the frolic, of the poetry, romance, and pleasure, of simple childhood. 'Except ye know, and become as little children, ye shall in no wise enter into the kingdom of heaven!' To-day, much that we fight against—impurity of diet, alcoholism and its effects, gambling, smoking,—is being attacked in the day school. The day school environment is moral, uplifting, grand, and it consists of lessons. For the child's own sake, let us in the leisure hour

away with lessons and come out into the world of poetry, romance, and joy, or we shall lose the simple faith and quiet love of the romantic, which produced Hans Anderson, and Alice in Wonderland.

> Between the dark and the daylight,
> When the light is beginning to lower,
> Comes a pause in the day's occupation
> That is known as the children's hour.

It is this children's hour which is a holy and sacred hour, devoted to the purest joy and simplest pleasure. The Club is a poor substitute for the home at this hour ; cannot teachers remake the homes and bring back even in the poorest and most darkened the simple romantic playtime ?

The Teaching Department.—It is now assumed that a school, however large, is under one control. This does not mean that methods and work must be similar and uniform, that the same apparatus must be supplied for the infant of four and the youth of eighteen. Age naturally grades the school ; mechanically we divide the scholars into sections, distinguishing by age and sex. Age cannot give us stereotyped departments as sex can. It is possible, though perhaps not advisable, to have separate schools for boys and girls ; but it is a far more arbitrary matter when we come to consider the question of separate schools for children of varying ages. Yet, for the purposes of education, segregation of children of varying ages is far more important than a division according to sex. Boys and girls gain immensely if educated together under wise control and guidance ; and if for the whole week the school purpose has been to keep the schools apart, Sunday surely should be the day when all children may meet upon the ground of that common citizenship which has no sex disqualification. The Sunday school is not troubled with the general question of co-education, its activities throughout have assumed a certain acquiescent attitude, and the moral order of a church is accepted as sufficient guarantee. Age, on the other hand, brings the problem of grading into greater prominence, and applies alike to boys and girls. Except in the infant school, and perhaps in the adult classes, boys and girls should meet in separate *classes,* not schools, for the methods of teaching and, more urgently of discipline, must differ.

Roughly speaking once more, age divides children into three groups. (1) Kindergarten (Infants 4 to 7), (2) Juniors (7–11), (3) Seniors (11–14). After this age come the Adolescents and the Youths, and the Men and Women. Such rough divisions give suggestions for grouping. By careful study of children in these various groups it will be found that within each group certain more or less clearly defined methods of teaching are applicable.

Thus the Kindergarten child can only learn by bright picture and very simple story ; he needs to be doing, he cannot rest long listening, he needs crayon and paper and clay and sand ; he needs bright surroundings and vivid representations ; *he needs the concrete* and *knows nothing of the abstract.*

The junior child still needs pictures, but now watches panoramas, historical events, great moving pictures, cinematographic representations, stories, biographies, simple lives of action ; he needs the concrete, and buried in the concrete is the kernel of the abstract. Dimly the junior child chooses *by intuition the abstract good.*

The senior child asks for the story still, as adventuresome as possible with romance and fire. He needs to be doing with energy and purpose, swinging out into the new projects, new fashions, new ideals, opening the door of a new world yet to be clearer and better known, settling down into an Age of Stability—a time of danger but a time of precious promise. He has absorbed the concrete and more and more clearly rises the abstract. He judges, choses, decides between this way and that.

The Adolescent (14 to 18) lives in a new world, the child is new born, realising a new purpose, looking with a new serious wonder on all around, grasping at principles through facts, reading in the concrete the eternal lessons, understanding purposes behind history.

Childhood to manhood is one continuous development ; there are no real breaks ; the known leads up to the unknown, the concrete to the abstract, the simple to the complex. Yet vaguely there are periods, and at these periods we grasp as a drowning man for a straw, that we may have some guide to help us fix our method and shape our way. We tell the story of Joseph and his coat of many colours to many ages of children. The infant sees the coat and the many colours : the junior sees the coat

and the simple lad going down to treacherous brothers; he likes the lad but not the brothers: the senior sees the coat, the lad, the brothers, the wild adventure of the pit, the Ishmaelites, the Egyptians; he condemns the perfidy, and commends the honesty: the adolescent knows the story and, reproducing historical background, recognises in the story the first ideas of an alien literature and romance, and learns anew the vastness of the world, and the simplicity of truth. No teacher can teach all ages alike, some gradation must be made, and *is* made daily and hourly by every teacher. Such gradation needs to be based upon knowledge of youth, upon genetic principles, else it fails to supply demands, and misunderstands needs.

There is one other point of theory to be considered before returning to the practical consideration of grading. The learning-craft is far greater than the teaching-craft. No teacher can by any means supply any child with one half of what is learned between the ages of four and fourteen. The child is the one thing that counts in education, the teacher is a Guide. A child learns by suggestion, and suggestion is not necessarily speech; the pictures on the wall, the dress of the teacher, the open window, the conduct of another person, a railway train, the organ grinder, a drunken man, a holy priest, a son of God, a broken hopeless man, these are all suggestions, all enter the child mind, and help to educate. Surely the learning-craft is great: make the environment what you will, give what time and care and attention you can to the child, the force of nature around is too great, a thousand alien suggestions, good and bad, creep in and mingle with your own. The child, so completely under your eye, so nurtured, so 'educated,' cuts his finger and his language gives expression to some suggestion borne in upon him, no one knows where.

The term *gives expression to suggestion* is most important, and is the key to our educational processes. Expression is the only cue we have as to what suggestions a child has absorbed. Every action, every word is an expression of a previously absorbed suggestion. Ideas form from observation of environment and come out again, and by *repetition are fixed and perfected.* Therefore, expression is most important for it performs two functions, firstly, it reveals character, secondly, it fixes thought. A man learns more by repeating his learning to another than by retaining it himself. The teacher learns by teaching.

Now, combining the few ideas here considered into one statement, we may say that growth demands variety of method, that suggestion educates the growing child, that expression reveals that child, and fixes suggestion. Further the child *grows* from the concrete to the abstract, and *suggestion* is first of the concrete then of the abstract; *expression* is Concrete before Abstract.

To return to our previous example; the infant sees the coat of many colours; it suggests mere object to the infant's mind; the expression is of mere object (concrete). What is accomplished by telling the story? The concrete has been suggested and fixed by expression; the teacher has learnt a little of the content of the infant mind. The junior sees the coat, the lad, the brothers; these come as suggestions not only of objects and persons, but dimly as moral or immoral personalities, not known by that name, but recognised as concrete things with good or bad qualities; expression will demonstrate the concrete, with a tinge, feebly expressed, of good or bad qualities. 'I like Joseph best; his brothers were bad.' This expression is the outcome of a concrete mental picture of men, appearing really rather as white and black in actual colour than as good or bad. What is achieved? The story is fixed by expressed suggestion, the *moral* is in the story, not expressed definitely but there in the natural course of events; the concrete is substantially complete in the mind; the mind is working dimly round the abstract; something more is learned, by expression, of the content of the mind.

The senior knows the story, and a repetition suggests it again to the mind; the mind has worked around it, and the expression comes more freely, the pulse of action is strong, the child struggles to visualise the whole scene, to sit in judgment on the brethren, or place a halo round the hero. What is achieved? The simple suggestions of the faithfulness of a good workman, the hatefulness of envy, made by a teacher, express themselves

again in word and action. The abstract is being expressed. The adolescent listens keenly to the philosophy and history suggested as a surrounding to the mental picture; and his expression will be such as will perhaps shock and distress his good teacher, who has come to expect that every generation shall be as the last. But this is not the truth; the suggestions drawn in day by day, are not those of ten years ago; the old time story of Joseph is the same, but its application is to a new world. The basis of things is the same, but youth has new ideals and a new society; the old suggestion is re-expressed, freshly, and, in a manner, revolutionary. This is progress.

All these simple theories must guide method. One or two headings must be kept in mind. Firstly: expression will grow with mind and suggestion, therefore for ages from four to eleven the school needs to supply material for concrete expression,—drawing, modelling, sand work—to fix the known concrete story; then, in junior and senior classes the teacher must draw out expression by question and action, to fix the abstract. Secondly: since the youngest child has the germ of the abstract, and the oldest child is not beyond the concrete, questioning is not to be neglected in the Infant school, nor handiwork in the Upper school. Thirdly: we must clear our minds of the idea, that every lesson must drive home a moral point; this is misleading doctrine, and bad education. A story is a shell with a moral kernel inside; first the child delights in the shell, then it finds the kernel. The kernel is always there, and the teacher knows it to be good, but if the child find it too soon, he has no teeth to masticate it, nor any power to digest it. Let him first learn to know the nut, as he sees it, and reproduce it in drawing, word, or model. When he has come to love it and take it as his own companion, then he may learn its inner value. Fourthly: we must remember that the school is one complete society and that a single class has but a part in a scheme; that to one is given the simple concrete foundation work, to another is given the care of the budding child mind, to another to gather the fruit of the adolescent—bitter fruit perhaps to him, yet bitter because it is so new and true, so young, so immature. Fifthly: we must remember that knowledge of the abstract being so slight in early childhood, a command is understood by action not by word. The commands to touch the fire or *not* to touch it, are to some extent alike; each directs the child to the concrete fire. A child, when told not to go near the fire, will point to the fire and say, 'The fire.' This is the expression of the only suggestion—fire. Negative commands must sometimes be given, but all through a school and all through life, insistence on positive good is better than condemnation of the bad; cherish the holy and noble, and the bad withers up and dies.

We are now prepared to grade our schools according to these principles. Opening service may be attended by all, but probably the first group, infants, will do better by themselves, with their marching songs and simple prayers, which are now provided for the Infant Department; special chairs may also be provided, as well as sand trays, plasticine, blackboard, crayons, and other apparatus for expressing suggestion. The main school (seven to fourteen) service must be purely devotional; a child may not understand every hymn or prayer or reading, but a short period of reverence and quiet communion with God paves the way for a reverent attitude through life, and prepares teacher and scholar for devoted service. All except infants should join in this service, including if possible the adolescents or young men's and women's classes. These classes are best, however, when democratically governed under superintendence, and if they desire to meet apart, they are still united by the ties of the secretarial department and the common oversight of the superintendent. Dismissal may be class by class to music (leaving the senior classes to dismiss later) or by teacher's initiative, but it must be orderly and devotional. Devotion and reverence is the atmosphere in which a school must live.

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MAN OR PRIEST?

RUPERT HOLLOWAY

THE Rev. Arthur Ponsonby felt very much like losing his temper, though he tried—rather unsuccessfully—to appear judicial. Fresh from college, and with his honours thick upon him, it was distasteful in the extreme to his fastidious mind to be contradicted by a couple of ignorant parishioners, whose low mental calibre was apparent from their uncouth speech.

'Do I understand that you refuse to have the child baptised,' he demanded.

''Tain't that exactly, parson,' said the man, 'but me an' my missus dunna 'old with the little un bein' baptised into summat it dunna understand.'

'That's it, sir,' interjected the woman, quietly. 'It dunna seem fair, some'ow. Us must be fair.'

The curate, with wealth of detail, and much warmth, explained the significance of the sacraments, and, finally, warned them of the penalties they would incur if any harm came to the child.

The man looked indifferent to this appeal, then said simply: 'The Lord fits the back to the burden.'

He looked at his wife for support; her brows were contracted, and there was an ominous look in her eyes. Fixing the curate, she burst into words.

'Us be religious folk, an' God A'mighty will weigh whether we've done wrong. *He* knows. But it inna seemly of you to threaten us. If anything 'appened to the little 'un, it 'ud be us who 'ud suffer.'

Turning to her man, she said calmly, 'Come on, Will, an' good-day to you, sir.'

If it be true that all men at some time in their lives realise the littleness of their creeds, that time had come to the Rev. Arthur Ponsonby. He continued his way in deep thought, but he was conscious of a small-minded suspicion that the Baptists had been sowing their heresies in the village. What stung him most was the woman's appeal to his instinct of fair play on the child's behalf. 'Us must be fair.' Of course they must be fair. Did he want them to be unfair. And had he threatened them?

For the next few days he was troubled in his mind, although he tried to throw the feeling off. In his sleep, he dreamt of children appealing for fair play; they hung on to the bedclothes with their small fists, and chanted in shrill monotony 'Play the game, play the game.' He tried remonstrating with them, pointing out, as though logically to confute them, that Jesus had said 'suffer little children to come unto me,' and that baptism was the only way. They answered still: 'play the game, play the game.'

When he awoke after such dreams, he felt ashamed of his inexplicable weakness, and after his morning coffee, laughed amusedly at his folly.

But, going his round of visiting among his parishioners, he was distressed to hear that the Evans' baby had fallen ill. It was a contretemps he had not expected, and appeared to him somewhat unfair. The child was the only one of a union that had lasted ten years, and the parents doted on it.

He sincerely hoped that the child would not die, but it was as much for his own sake as that of the parents. Meeting the doctor in the village, the curate questioned him eagerly.

'It's a matter of a few hours, Mr. Ponsonby,' he replied. 'There is not the slightest chance of its recovery. Poor Evans and his wife are in despair. God help them.'

The curate said 'Amen' mechanically. His thoughts were occupied with vague conjectures.

When he reached his lodgings, he went straight up to his room, and prayed long and fervently for the child's recovery. While he was still on his knees, there was a timid knock at the door, and his landlady's voice intimated that there was a visitor waiting for him below.

He went down, to find Evans walking up and down his sitting room in a state of agitation that bordered on frenzy. Immediately he saw the curate he said without preliminary: 'The little un's dead: an' it's a punishment on us for goin' agen religion. You a'most said summat 'ud likely 'appen.'

The curate started. This was not the reproach he somehow anticipated. Almost against his will, he found himself saying: 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.'

Evans looked relieved. 'Thank you for

them words, sir, but it's main hard on the little 'un's mother.'

'Sit down,' said the curate. 'How does she take it?'

'Pray God it don't kill her. She is nigh mad. It's about her I've come, sir. What you said about the child being the gift of the Lord makes it easier to say it.'

Ponsonby looked at him strangely. 'Is there anything I can do to help her?' he asked hesitatingly.

'Yes, sir, her's afraid the child 'll be refused Christian burial. If it is, it'll kill her. You'll not do that, sir.'

The curate's face flushed, and then grew pale. After a moment he muttered:

'I begged of you to have the child baptised.'

The man looked at him with dog-like eyes. 'I had to stick by the missus, sir,' he said, humbly.

'Then it was your wife who objected in the first place?' asked Ponsonby.

'Yes, sir.'

The curate got up. 'I will see the Vicar immediately, and call on you later in the evening.'

Evans mumbled his thanks, and went.

. . . . .

The Vicar listened to his assistant's recital, and when it was finished, gave his verdict without hesitation.

'It's an unfortunate matter,' he said, 'but we can do nothing.'

He cleared his throat. 'The external rite of baptism is the method of admission to the church. It is open to all infants without exception, solely upon an undertaking for them that they shall give up evil, believe the true, and follow the right.'

Ponsonby looked at him with a new light in his eyes. Yes, the theory was all right, and he had accepted it as an intellectual basis for the sacrament, but he had not foreseen this kind of event. Theory or life—which was right? He did not hesitate. In his brain there was a ceaseless iteration: 'Us must be fair . . . Play the game: play the game.'

'The poor mother,' he said simply, 'will be distracted. Surely the principle of which you speak can be waived in this case.'

'Waive the principle,' returned the vicar, sharply. 'If we do that in one case, why should we insist on it in another. Where should we stop?'

This was logical, and Ponsonby could think of nothing tangible to reply to the argument. Besides, he did not want to find an argument. He felt himself looking on intolerantly at mere abstractions, while his whole soul was in revolt. Was he to fold his hands and do nothing to save this woman the pain that would engulf her—if her child was dishonoured in death?

He went out of the vicarage without a word, conscious of only one thing—an exceedingly bitter realisation that his Gethsemane had come so soon. Walking quickly, he found himself soon rapping at the house in the village whose drawn blinds attested that the Angel of Death had called and passed on.

Evans let him in quietly, without a word, and pointed to his wife—sitting with dull, tearless eyes, staring into the fire.

The curate looked at her resolutely.

'Mrs. Evans,' he said, with infinite sweetness in his tone, 'I shall be ready to conduct the burial service on Wednesday at three o'clock.'

But he did not add that the churchyard would be his own Calvary!

THE USE OF THE BIBLE

FLORENCE MAWSON, B.A.

Let us consider the constructive side of our subject, and ask what *use* we can make of our English Bible in Sunday school teaching.

We must be quite clear first as to the object of our teaching—we must know the end we have in view before we can apply the proper means towards its realisation. And that end should be the 'deepening and strengthening of the religious convictions of the men and women of the next generation.' Our aim should be essentially *religious*, not merely moral or educational. Otherwise the Sunday school has no justification for its existence. 'Religious instruction' is, I know, given in the day-schools, but the great majority of our schools are Council schools, where the instruction *must* be 'unsectarian.' The religious opinions of the scholars and the religious opinions of their teacher must ever remain an unknown quantity, and much care is needed on the

part of the teacher not to overstep the 'unsectarian' limit. He must confine himself as much as possible to historical events and moral lessons. It is left to the Sunday school, where free expression of religious conviction is assumed to be the rule, to develop the *religious* side of the child's nature. Now the Bible is peculiarly adapted to this purpose.

Various Ideas of God

In the first place, its *evolutionary* presentation of the idea of God is invaluable in the teaching of children.

The earlier books of the Bible present, I admit, a somewhat primitive and anthropomorphic conception of God. He 'walks in the garden,' he 'smells a sweet savour'; he 'hates Esau,' and 'loves Jacob'; he 'wrestles,' 'eats and drinks,' 'repents,' and so on. But these crudities are no crudities to the child, they are the very terms in which he must do his thinking about God, if he is to think at all. We make a grave mistake when we try to present our abstract views of God to the mind of a little child. It is as if, instead of teaching him that 'two and two always make four,' we were to impress upon him that 'the sum of *a* and *b* is always represented by the expression *a* + *b*, where *a* and *b* may be any quantities, positive or negative, real or imaginary.' The former statement conveys something to his mind, the latter, *nothing, though the latter is by far the more exact and comprehensive.*

God Ever Present

In a similar fashion, the vital lesson of the eternal presence of God with us, to judge, to rebuke, to counsel, to help, comfort, inspire, and direct us may be taught in varying ways. It may be taught through the medium of simple tales, in the most wonderful and memory-haunting prose—stories of Cain and the blood of Abel which cried to God from the ground, of Abram and the dread Voice that came to him, of Hagar and her dying boy, and the help that saved them in their sore straits, of the pillar of fire and the pillar of cloud that went before the Hebrews in the wilderness,—numberless stories all emphasising the same point—the eternal presence.

Or it may be taught as I find it in a beautiful little hymn familiar to us all—

I read of 'many mansions'
  Within the House Divine;
I need not go to find them
  For one of them is mine.
God lives in mine and loves me,
  Who else could bring the day?
Who spread the sleep upon me?
  Who give me hands to play?

And when I say 'Our Father'
  It seems so far to pray,
To think of heaven up yonder;
  I can but turn and say:
'Dear Father, close beside me,
  I feel thee dimly near,
In every face that loves me,
  In each kind word I hear.'

He's the touch of mother's fingers
  So full of love and care;
He's the pleasantness of trying,
  The help inside the prayer.
I do not understand it,
  But so it seems to be,
There always is that Other
  Whom I but dimly see.

Now that is very beautiful, and very true. But I do not think it conveys anything to a child's mind. It is supposed to be a child's hymn. I am afraid it is nothing of the kind. It is a very profound metaphysical treatise, written by a mystic who is a master of simple English style. Its beautiful simplicity of language is quite illusionary—it represents no corresponding simplicity of thought. I am afraid the normal child would either think nothing at all about it, or reject it as nonsense. The exceptional child, with religious instincts alive, might accept its phraseology and use it, but the phrases could have no real meaning to him—the ideas they represent are far too abstract, and his adoption of them would therefore only amount to a form of *cant.* If we wish to teach, and teach effectively, we must put ourselves on the level of our pupil, and present our subject to him in the form best suited to *his* comprehension, not in the form which best expresses *our own* fuller knowledge. I have laboured this point somewhat, because, as a teacher of some experience, I know how important it is. It is seldom, hardly ever, advisable to teach *all we know.* It is always necessary to teach

What our Pupil can Assimilate

You remember the practice of the great Teacher of Galilee—'I have yet many things to say unto you, but ye cannot bear them now.' 'With many such parables

spake he the word unto (the people), as they were able to hear it. But without a parable spake he not unto *them*. And when they were alone, he expounded all things to his disciples.'

We need then, especially with the younger children, concrete, anthropomorphic presentation of God, which will appeal to their immature minds, and which, in literary form, in depth of religious feeling, and in moral elevation, will implant feelings of awe and reverence, of faith and love and desire to serve.

Where are we to find such presentations? Where else but in the Bible, and especially in the Old Testament. The New Testament, except the stories of the birth and childhood of Jesus, and some of the parables told as *stories* simply—as Jesus told them—with these exceptions, the New Testament is not so suitable for younger children.

And now we come to the great difficulty:

The Miraculous Element

'How,' we ask, 'shall we deal with the miraculous element in these stories? We must either explain it away, which will destroy the child's interest in the story and his respect for the Bible, or we must teach it as it stands, and feel that we are being false to our convictions.' In dealing with this difficulty I should like to quote the words of Principal Raymont, a teacher of wide experience and broad views. Speaking of teachers who feel this difficulty, he says: 'The child's unquestioning acceptance of the story, so far from yielding them comfort, actually troubles them all the more, because they think they are merely taking advantage of the child's temporary ignorance. But, it may well be asked, is this the correct interpretation of the child's mental attitude? Supposing that such a teacher is right in the view he takes of certain miracle narratives, is he not justified in believing that as those narratives played an important part in developing the religious consciousness of the race, so they may play an important part in developing the religious consciousness of the individual? In other words, may he not with a perfectly clear conscience tell the stories as they stand, drawing from them the important lessons which they obviously convey, and deferring for the stage of adolescence the discussion of questions which do not, as a rule, arise until then?'

And again, when discussing in particular the story of the resurrection of Jesus, he says, 'Again we direct attention to the part which the resurrection belief has played in the history of the race. . . . Had not that belief seized upon the first disciples, and upon the Apostle Paul with such irresistible force, there would never, so far as human eyes can see, have been such a thing as Christianity. That is a sober inference from historical fact. And may it not be, even on the supposition that a physical resurrection never happened, that a belief which has done so much for the race has still its part to play in the history of the individual soul? In seeking to impress upon a child the profound truth that Jesus lives, is it not natural to teach him, in a way he can comprehend, that Jesus conquered death? To some of us adults, and to some of the children by and by, the empty tomb may be but the material expression of a spiritual fact. Meanwhile is it not good psychology to let the material conception do its work? . . . In doing so, whatever may be the truth as to a physical resurrection, we shall be standing on firm ground in the facts of child psychology. One may hold this strongly, and yet quite consistently hold also that when the proper time comes—i.e., when the almost inevitable period of doubt arrives, the path of true wisdom lies in frank discussion of alternative forms of Christian belief.'

Bible Stories just as they stand

It seems to me, then, that there is no material so suitable for the religious education of children as the stories of the Bible, wisely selected, and taught just as they stand, ignoring the difficulties apparent to us but quite non-existent to the child. Deal with them frankly when the child himself discovers them and brings them to you for solution. These stories will give the child a clear conception of God, as of a Person who can be loved and feared, obeyed and disobeyed, pleased and displeased, and with whom actual personal communication can be had in prayer.

A child can love and serve such a God, and lean his weakness upon his mighty strength, but he cannot pray to 'the pleasantness of trying,' or love and serve

' the help inside the prayer.' Do not let us give the children stones when they ask for bread !

When we pass from the little ones to the middle school and senior school scholars, we may well leave the simple patriarchal atmosphere, and concentrate attention on the later history of the Jews, in the Old Testament, on the life of Jesus as a whole, and on the missionary journeys of Peter and Paul, in the New. The later history of the Jews is most valuable, apart from its interest as a story, in bringing home to young people the intimate connection between national righteousness and national prosperity, between national sin and national ruin. That there should be such a connection would seem natural and just, believing, as we do, that the world is governed by a Power which makes for righteousness. And the history of the world confirms us in our belief. But the range of secular history is so vast, its issues so complicated, that it needs far wider knowledge and far deeper insight than we can expect from a child, to unravel its intricacies and see the great Law working itself out.

History from a Religious Standpoint

But in the Biblical history of the Jewish nation we have the whole world-drama on a small scale. It is a national history, as I have said, written from the religious standpoint, and the close connection between welfare and well-doing, between sin and suffering, is shown clearly at every point. No more valuable lesson could be impressed upon the minds of the men and women of the next generation, and by no other means could it be impressed with equal *interest* and force. For the books of Samuel, Kings, and Chronicles, and those parts of the prophetical books which deal with historical events, are intensely interesting, and serve to teach many valuable lessons beside this all-important one which I have mentioned.

It will be necessary, too, to deal with the life and teachings of Jesus and the history of the early Church, as put forward in the New Testament. If any difficulties arise, as they probably will in the senior classes, now is the time to meet them frankly according to the teacher's own deepest convictions. Just as it was unfair and unwise to suggest these difficulties at any earlier stage, so it would be, at this later stage, unwise and unfair to leave them unsolved.

We must endeavour to give young people a clear and vivid idea of the personality of Jesus, and of his teaching. We cannot expect them to follow him as their Leader if they know neither him nor his words. Do not say, ' They learn all about it in the day schools.' They do *not* learn to know there the Jesus whom *you* reverence, and it is binding upon you to present clearly *your* view to the children whom you teach in your schools.

The Literary Heritage of the Race

Lastly, I would like you to consider the inestimable value of the Bible as providing a literary form of great beauty and power for the expression of religious thought and feeling. With most of us, our deepest feelings are inarticulate. With normal children, that is always the case. But how grateful we are if we find some master of prose or poetry who has voiced our feeling, and given it expression in words more beautiful and fit than we could ever have chosen.

Our very feeling itself is purified and intensified by being expressed in such a manner, and we thankfully take the poet's words, and make them our own, to our inestimable gain.

And for how many millions of our fellow men and women have not the sacred words of the Bible done this service? Our greatest masterpieces of English literature are permeated with Biblical expressions, and countless numbers of humble, unlettered souls have found in it a power that maketh the dumb to speak. Surely we must see to it that this treasure is not lost to our children. They have a right to the literary heritage of their race, and the Bible is one of its brightest gems. They have a right to every possible aid in the development of their religious life, in the purifying and exalting of their religious thought. The Bible is the book of all books which can meet their needs. Let us use it, wisely and well, never allowing it to slip into the background before the claims of other educational material, lest to us too there may come the rebuke of the great Teacher—' This ought ye to have done, and not have left the other undone.'

NOTES FOR TEACHERS

XVI—XXX

Beauty

ARTHUR BROOKE

XVI—The Beauty of the Lord

July 7th.—Psalm 27^{4-14}.

Learn verse 4.

Are these three things possible: (1) to 'dwell in the house of the Lord all the days of my life'; (2) to behold the beauty of the Lord; (3) to inquire in his temple?

A WORD ABOUT THE PSALM. Mr. Marson in *The Psalms at Work*, says, 'Like many of the Psalms it has been said by those appointed to die, as they were carried along the old Tyburn Road from Newgate, which is now Holborn and Oxford Street. The gallows stood where 43, Connaught Square is now, near the Marble Arch.' Was Newgate a *house of the Lord?*

Think of 'houses' in which men have dwelt: caves, wigwams, tents of cloth or skins, huts under trees, huts built in their branches; houses of brick, stone, and marble. Scholars should be asked to bring all the pictures they can of various kinds of dwelling-places. Houses famous because of inhabitants. Does God live in a house? Where does he dwell?

'The house of the Lord' means a place set apart for worship and prayer. Cf. Jacob's Beth-el (Gen. 28^{10-19}). What are these places called in England?—Churches, cathedrals, chapels, meeting-houses. In Turkey? In India? [Ask for pictures.] What sort of decorations are to be found in them? Some are beautiful in simplicity; others are ugly, and the decorations are ugly too. Much depends upon taste. These 'houses' were built in the first place for meeting in without risk of the people being driven off by bad weather. Are they the 'home' of God, as the house you live in is your home? Are there times when God can be found there and nowhere else? God is not a man. What does Jesus say God is? [Look up John 4^{24} and read verses $19-24$.] God may be worshipped and prayed to anywhere and at any time, though some people, as the Psalmist did, think he can best be worshipped and prayed to in church. Ask scholars *when* they say their prayers.

I. To 'dwell in the house of the Lord all the days of my life' will be best achieved by those who learn that not only in church but out of doors, at work and at play, when they are having larks and when they are serious they *are* living in 'the house of the Lord.'

II. God reveals himself in nature and in human nature. Take a country walk and observe the graceful shapes of trees and flowers, the sweep of the downs, the magnificence of hills and mountains, the glades and dells through which streams flow. Go into the city to some art collection and look at what artists have seen of nature as shown by their pictures: look at some of the grand buildings and note the harmony of their lines. Some men have tried to make beautiful both dwelling-houses and churches and other places of assembly. Bridges are often beautiful: many of the works of men's hands are very beautiful. They have mixed their paints 'with brains'; used mallet and chisel with understanding, and their work is dignified and grand. They have learned something from nature. But those who would see 'the beauty of the Lord' will find it best as they study what men do for each other without selfishness, arrogance, or conceit, without thought of gain, actuated by goodwill alone.

(1) Hospitals provided for all in need to have the best trained attention that can be found. Nobody makes money out of hospitals. The best surgeons give their services. Somebody discovered the use of chloroform: it is one of the best helps in a hospital, since dreadful operations can be performed without pain to the patient when it is used. Nobody made money out of chloroform by keeping its qualities a secret and selling it as a patent medicine.

(2) Fire-stations are established so that if fires break out, the property of rich and poor can be saved by trained firemen. Firemen often risk their lives to save those who are in peril. The newspapers tell the stories of firemen and others who risk all to save another. [Teachers should keep newspaper cuttings of such brave deeds.]

Such examples as are hinted at in (1) and (2) show selfishness forgotten and men and women all working together for the sake of each other. They are in harmony of spirit and purpose and in their deeds show 'the beauty of the Lord.' Nature is grand,

and so are many artistic interpretations of nature, but is anything finer than the expression of 'the beauty of the Lord' in the actions of those who lay down their lives for each other?

III. To inquire in his temple: this is everybody's true business, in the company of worshippers, in the privacy of meditation and prayer. Many are finding answer that it is better to prevent accidents that require treatment in hospitals [care of workpeople by the fencing of machinery; care of children that will preclude the necessity of treatment for rickets, consumption, and the like]. Inquiry leads to prevention rather than cure nowadays. It is better to behave so that you will cause no distress than to be sorry for having given fathers and mothers pain by use of bad language, by bad practices such as lying, playing pitch and toss, stealing.

What are the three things in this verse? They all mean that boys and girls must look ahead, remember God their father, and work with him and not against him. But God is over all, and he can blot out our transgressions.' Yes, but which is better, to have or not to have transgressions to blot out?

'The beauty of the Lord' has many manifestations, but the manifestation in the lives of men animated by the spirit of brotherhood is the highest.

XVII—Messengers

July 14th.—Isaiah 52^{7-12}.

Learn verse 7.

Messengers are important persons. Bringing news we wish to hear we may sometimes give them something for themselves. The State has given some men great honours.

Where is Lucknow? For what is it famous? The Residency was besieged from July to November in 1857. Havelock relieved it September 25th, and Colin Campbell finally in November. They brought news from the outside world, and food, and arms and help. Some of the besieged broke through the lines of the besiegers and came back again. Think of the joy their news of help near at hand would give.

Where is Jelahabad? What do you know about it? General Sale was besieged in it in 1842. A relief expedition went to the help of the besieged, and the poor fellows inside were amused to hear their bands greet the rescuers with the tune 'You've been ower lang o' comin', boys.'

When Pretoria was taken, the Englishmen who had been penned up at Waterval ran over the plain, tumbling over each other in their eagerness to meet their rescuers. They kissed the feet of the horsemen and hung on to their stirrup straps, sobbing for joy. The messengers of freedom are the most wonderful beings in the world to those awaiting them.

A prison chaplain in Australia helped to make a good man of one of the convicts. The time came when he thought his protegé should be released. He roused great hopes in that convict, but more than once the expected news of pardon failed to come. That convict learnt that he must wait upon the higher powers, and when he was disappointed again and again he found comfort in the words of 'Nearer, my God, to thee.'

I believe that the besieged soldiery would learn a certain respect for the bravery of the men who kept them penned up. It is a great thing for brave men to find out that others are brave, too; for the persistent to find out that others are persistent, too. And I believe it was a good thing for that convict to find out that when he had given his heart to goodness, he must practise it where he was and not immediately just where he would like to be.

It is a grand thing to get ready to cooperate with those who bring good news. Messengers of freedom, of manhood, make great demands upon those to whom they bring good tidings, e.g., Dr. Booker T. Washington, born a slave, now one of the most trusted leaders of his people in America, asks of his brethren that they shall learn to work with their hands and become good farmers, brickmakers, carpenters, and so forth. He is making demands upon them which will lead to their independence as citizens. He wishes them to have a trade in their fingers. It will require much patient persistent effort. Many think they can do without him, and do not welcome his teaching. They do not understand his message (cf. *Up From Slavery*).

Unitarians teach that 'salvation' depends upon personal effort, and not upon the sacrifice of Jesus. Many are glad of this, glad to feel that the God of Jesus is their God, to help, and sustain, and inspire.

But others are bewildered and think that without a 'Saviour' they can do nothing. Messengers are not always welcomed, even if they bring good tidings. They have to make their message understood, and when they have made their way through all kinds of difficulty, and those to whom they come can see in a flash all that their message means, these feel all that the verse says.

Be ready to meet the messengers of good, and your knowledge will grow, knowledge of good, of peace, of righteousness, of self-help, of truth. Look out for their coming, and be ready in heart and soul and mind and strength.

XVIII—The City Beautiful

July 21st.—Isaiah 60^{1-13}.

Whatever can this passage mean? The abundance of the sea, the wealth of nations, camels and dromedaries, the flocks of Kedar, the ships of Tarshish, and the glory of Lebanon, shall all 'come to *thee*.' What does it mean?

Did you ever go away for a long holiday? Did you ever notice how strange your home looked when you returned to it? It was familiar but strange, everything looked smaller than it used to do.

Suppose that instead of *going* away for a long holiday, you had been *carried* away captive and *kept* in captivity for years. Very many others had been carried off with you, and there were not enough left behind to keep the streets clean, or take care of the houses, and shops, and the Town Hall and the other big buildings. What would the town look like when you did get back again?

What would you do? Play? What would women do? Begin to put things in their places and make all clean and orderly? What would men do? Get to business? Bargain for food, arrange matters with the farmers, and fishmongers and butchers and bakers? Make provision for clothing, get timber for repairs, and attend to the water supply?

What happened after the great fire in Chicago? Read Robert Collyer's *Some Memories*, XVII. and XXVIII.

What happened after the earthquake and fire at San Francisco in 1906?

How did the case of Chicago or San Francisco differ from that of Jeruaslem? The inhabitants of the latter had been carried off into captivity. At last they were allowed to return. (Maps should be consulted, and the route they would most likely follow from Babylon to Jerusalem be marked.) They would make their city more glorious than before; the temple should be more magnificent. The pride of nationality stirred in their breasts and they were ready to make sacrifices. They were confident that all would be well.

[Read the passage again, vv. 1–13.]

Is your town beautiful? If not, why not? Can you do anything to make it so? Are all the people good people? healthy? strong? What can you do about it?

The teacher should point out how the prophecy as to what would happen to Jerusalem *does* happen in a large measure to every town and hamlet in England—the abundance of the sea, the wealth of nations, all come to them. Let children resolve that when they can command these things, they will do so not for their own selfish pride and satisfaction but for the good of all their fellow citizens.

The beauty of a city consists not only in its beautiful buildings but in the homes and lives of its inhabitants, and in their characters.

XIX—The City Beautiful

July 28th.—Isaiah 60^{18-22}.

These verses should be learned by heart. Five minutes given for this purpose would nearly suffice. Take two lines, then two more lines, then the four together, and so on, until all five verses are memorised.

Connect this lesson with the last. Ask for the names of any other cities made desolate by any means—e.g., Moscow, Paris, Sevastopol. What did the rebuilders, those who made the second prosperity of these cities, most desire? Peace.

Is peace enough? Think of the atmosphere of some of our towns, of the conditions of factory life, of wealth and poverty. Does peace, alone, provide equal chances for men and women and children to develop? Some seem to rise in the scale, others to sink; some to obtain all luxury, others to know all want. Do we know the beauty of a full, rich life, if as a result of years of toil the majority of people know nothing but more years of toil, more years with but little between them and poverty?

Jesus taught the Golden Rule. What

is it? Where is it? Is not the same thought contained in the words 'The Lord shall be unto thee an everlasting light and thy God thy glory'? What does this mean but that each child of the heavenly God would not wish to bring the life of a man? Would he be selfish? Surely he would wish all to prosper. Let him find his available helpers!

'What is Felix Adler's home?'

'Here are heard the cares and
Burdened of the hearts etc.'

So the people shall be righteous and as they are righteous they will help others to be righteous too. Oh! the golden rosary beauties. Name some of them. Ought you to think of the text which you can turn these beauties to your advantage at the expense of others? The world is slowly learning that not by the exaltation of the few but by the exaltation of all progress is attained. What is being done on the basis of the universality? Schools and workshops for the blind, schools for deaf mutes, for delinquents are being established; hospitals for the injured; crèches for children, old and sick. Who provides and pays for them? Mutual helpfulness is an evidence produced by the sense of common obligation.

A little girl from one of our schools went for her first holiday—in the country. She was heard to remark: 'What a lot of fun sky!'

What are some of the dangers to which a city is exposed? Fire, cyclones, thunderstorms, causing their inhabitants to work together under conditions of labour. The annual presence of these dangers often leads to brave deeds by men, and women and boys and girls who might hardly be suspected of bravery. Men risk their lives to save others, men and women and children under hardships rather than complain of neglect on the part of those who waste their substance in gambling and drink. The whole community is put to requisition by those who will not recognise how much each owes to all.

In your work for the bright and glorious city, and one successful love will surely reduce the opportunities for the unselfishness of inquiry in deeds of loving and sacrifice, but there is the other side of the picture to be remembered, and the result is worth all your effort.

Affection.

T. W. FALKINER, B.Litt.

XX

August 20th.—Ruth 4 1-22.

The story of Ruth contains as much as the most beautiful examples of literary attainment in literature. It tells us of love which has known of different nations and origin both to each other. How deep and earnest their affection was is demonstrated in these verses where Ruth passionately declares that nothing shall diminish her from showing the love of her mother-in-law.

Naomi a Hebrew woman with her husband and two sons in order to escape a famine went to live in the country of Moab. There the men died and the sons married two women of Moab, Orpah and Ruth. After a while the sons also died and the three women were left alone. Naturally Naomi's thoughts now turn to her homeland and she makes up her mind to return. Orpah and Ruth accompany her. After proceeding some distance she begs to take an affectionate farewell of her companions and begs them to go back. But both love her very dearly and do not wish to leave her. The natural mother thinking only of their prospects points out that they have nothing to gain and everything to lose by staying for she has no means of helping them in Moab being herself a stranger among the Hebrews. They must leave home and friends and go among strangers.

Orpah kisses her mother-in-law and returns. In this case the world makes a strong appeal but the heart and Orpah decides to return to her people where her opportunities will be greater. Did she do right? The answer depends on her motive for going. There can be no doubt that if she allowed the mere selfish desire of personal advancement to overrule the higher principles of her love she did a wrong to herself. It does not be an unmixed pleasure to give happiness.

> We owe to others not to make
> Us so to regard the human needs.
> To purchase peace or rest.
> It's not in making muckle mair:
> It's not in books it's not in art.
> To make us truly blest.
> If happiness have not her seat
> And centre in the breast,

We may be wise, or rich, or great,
But never can be blest:
Nae treasures, nor pleasures,
Could make us happy lang;
The heart aye's the part aye
That makes us right or wrang.

[NOTE.—The scholars should be encouraged to give instances from their own experience of choosing the lower in face of the higher—children neglecting their parents to pursue personal advantages, etc. Or Orpah's decision might be compared with that of the rich young man, Mark 10[17-22].]

Ruth's Affection. There is no hesitation about the choice of the affectionate Ruth. Nothing can induce her to think of deserting her mother-in-law. To her love is everything, she begs the elder woman to cease entreating her to return. What were her reasons? No doubt she wanted to care for and comfort her friend in her old age. But there was another over and above this though perhaps she was not conscious of it at the time. You love a person because there is in him something that appeals to you and attracts you. It awakens a powerful response within your soul. This is how it was with Naomi and Ruth. When the Moabite women married into the Hebrew household they would abandon the customs and worship of their people for those of their husbands. Now the Hebrew conception of God was purer and higher than that of the Moabites, and very probably it would be reflected in their life and habits. Naomi thus would embody something that was superior, and it was this Ruth saw and loved. Exactly so was it with the rich young man and Jesus. The ideal of which the prophet was the living expression attracted him. But when he was asked to sell all and follow where it led he could not make the sacrifice. Ruth made no such mistake. Intuitively she saw what was highest and best for her, and there was nothing on earth strong enough to keep her from her rightful possession. In language vibrating with the intensity of her love she declares that she will live her life in the life of her mother. 'Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God.' Even death should not wholly end their friendship. 'Where thou diest will I die, and there will I be buried.' In the belief of that old time if the bodies of friends were buried in one place then their unity would in some way be preserved in the other world. Ruth will be with Naomi for evermore.

In this beautiful and touching story of loving self-surrender we learn what our own attitude should be to the higher and nobler things of life. Ruth gave herself up wholly to the service of her Hebrew friend. It is ours to devote our lives to the service of mankind.

XXI

August 11th.—Matthew 26[31-40].

If you were asked to give instances of men who had a real affection for their leader I should not be surprised if you at once replied, 'The disciples of Jesus.' And there can be no doubt that they did indeed love their Master. Yet they failed him just at the time he most needed their loving support. How was this? Their affection was not pure and whole-hearted like Ruth's; it was cramped and warped by the false hopes they entertained in regard to him. Jesus had preached about the kingdom of God and declared it close at hand, but while he thought of it in the spiritual sense his followers could not free themselves of the idea that he would reign in splendid fashion as an earthly king. Expectations such as these blinded their eyes to the real qualities of Jesus, and they did not love him so much for what he was as for what they wrongly imagined him to be. Their affection was tainted with selfishness and they did not know it.

[The scholars will readily see how prone we are to confuse our love for a friend with love for the benefits our friendship bestows on us. Hence the difficulty men in high position experience in obtaining real friends. Edward III. was shamefully deserted by his attendants during his last hours; his favourite came to his deathbed only to strip the rings from his cold fingers.

Mighty victor, mighty Lord,
Low on his funeral couch he lies;
No pitying heart, no eye afford
A tear to grace his obsequies.]

Jesus saw that his disciples were deceiving themselves, and he tried to give them

a right knowledge of their hearts by warning them of his approaching doom and the shock it would be to them. So certain were they of their affection, however, that the warning was unheeded. Even when Jesus bluntly told them that that very night they would deny him they still did not see. 'Even if I must die with thee yet will I not deny thee. Likewise also said all the disciples.'

Often when we think ourselves safest we are nearest danger. You know how a boy can fail in examination through overconfidence in his ability. A false sense of security is responsible for many unnecessary evils. We had an example of it in the terrible loss of life when the 'Titanic' went down. Had it not been for the mistaken belief in the unsinkability of the ship there would have been more lifeboats. And here were the disciples boasting of their love, and all the time Jesus was longing for the true sympathy of a human heart and there was none to give it.

How are we to come to a true understanding? The next verses make this plain. A prayerful watch must be kept over our hearts. Notice how Jesus prayed to his Father in heaven for light and guidance. This was no sign of weakness or wavering. His heart was filled with a great love for mankind and he wanted to read aright the thoughts that God would put in it. It seemed that duty pointed to death. Could this be God's will? In the silence of his soul came the assurance that it was, and he rose calm and ready to do what his faith bade him. Contrast the attitude of Jesus with that of his disciples. 'Abide ye here and watch with me,' had been his command. And these men who had a moment before been making loud protestations of affection, unmindful of the heavy sorrow, went off to sleep.

[Encourage the children to suggest similar occurrences in their everyday life. We are constantly failing our parents, teachers, and friends for want of thought. Our love sleeps. Sometimes we only realise how much we loved or might have done when too late.]

Love is the grandest gift God has bestowed on us. Let us then keep a prayerful watch over it and follow whithersoever it leads as Jesus did, and God's will is being done on earth as it is in heaven.

XXII

August 18th.—Psalm 43^{3-5}.

Picture the effect of the sunshine upon the earth—nature looking fair and bright, the birds singing blithely, the streams dancing sparkling in the sunlight—everywhere a spirit of joy and gladness prevails. What a contrast with the gloom and depression that come when the sun is hid! 'Light,' we say, 'is good, and it is a pleasant thing to behold the sun.'

But this is not the light the Psalmist was thinking about. He had in mind another which could give a beauty to the human face and a joy to the human heart far surpassing anything within the power of the sun. It was God's light he wanted to light up the moral and spiritual world for him just as the sun illumined the world of nature.

[NOTE.—The teacher should question on the use of light, (1) physical and (2) moral, to distinguish between what is good and bad for the body and the soul.]

What God's Light is. About half a century ago there stood one day in one of the streets of Glasgow a little boy about eight years old. He had no home and no friend in all the world. People passed and repassed in an endless stream, but no one seemed to have a thought or a look to cast his way; and as this feeling crossed his mind there came with it the high resolve that if ever he became rich he would seek out all such friendless lads as himself and take care of them.

This was a ray of God's own light shining in on his heart. A few years later when the boy had become a journeyman shoemaker, he opened a room where he gathered a number of poor ragged little fellows and fed and taught them. *This was following the lead which God's light gave.* And not long afterwards this same lad, grown to be a man and known as Mr. Quarrier, opened the well-known orphan homes at Bridge of Weir, with accommodation for six hundred boys.

[A few well chosen questions will easily bring the class to identify God's light with the light of love. Every inspiration to do good, every vision of what is right, is a ray of the eternal love. We must follow the gleam.]

In verse 4 the Psalmist tells how he is led rejoicing by the light into the presence

of God. It can lead nowhere else. The loving heart is always accompanied by the kind word and the helping hand, and these create light and warmth wherever they are found.

We can well understand how it was that Jesus saw his Father's presence everywhere. His whole heart was full of love for humanity and he shewed this continually —teaching his beautiful truths of God and living his beautiful life. Jesus was the light: that is why he was so sure of his Father in heaven. He who lives a life of love will not fail to approach God. He will be revealing him.

Next our inspired singer declares that he enters the divine presence praising God upon the harp for all his goodness. No doubt it is a good thing to sing hymns and play sweet music to the bountiful giver of all, for it is one way of expressing joy and gratitude. But there is a far better way. 'What doth the Lord thy God require of thee? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and walk humbly with thy God.' The good life is the best praise.

I'll tell you how to sing a clearer carol
Than lark who hails the dawn or breezy down;
To earn yourself a purer poet's laurel
Than Shakespeare's crown.
Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make Life, Death, and that vast For Ever
One grand sweet song.

[Let the children enumerate the opportunities of loving service that are theirs in the home, at school, or out in the busy world. There is no reason why the life of every living being should not be a 'grand sweet song' of praise.]

No one then has occasion to be cast down. This is what the psalmist is saying in verse 5. We all have a gleam of light within. Trust it, follow it; do good, and happiness is yours. 'Hope thou in God, for I shall yet praise him who is the health of my countenance and my God.'

XXIII—The Love of God

August 25th.—Luke 15^{3-7}.

In the three preceding lessons we have been considering affection chiefly as an attribute of man. To-day we will try to learn something about it as an attribute of God.

Though men have long spoken of the divine love they have often failed hopelessly to see much that it implies. If you read the two verses that come immediately before the parable you will see that Jesus in drawing round him the outcasts of society had given grave offence to those people who counted themselves righteous. Somehow the belief obtained that sinners were abandoned by God and ought to be shunned by men. No doubt there were some good and holy men who knew that God's love was greater than that. In one of the Jewish books there is a story which runs as follows: 'When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied coming towards him an old man, stooping and leaning on his staff, weary with age and travel, who was a hundred years old. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for any blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent and exposed him to all the evils of the night. When the old man was gone God called to Abraham and asked him where the stranger was. He replied, "I thrust him away because he did not worship thee." God answered him, "I have borne with him these hundred years, nourished him, and clothed him, though he dishonoured me, and couldst thou not endure him for a single night?"'

The thought here is much higher than that evidently held by the Scribes and Pharisees who murmured at Jesus' conduct, but even this is far transcended in the story of the lost sheep. *God's love seeks out his wandering children and rests not until they are brought back into his keeping.*

[NOTE.—The teacher might point out the appropriateness of this parable for a pastoral people. Jesus draws his illustrations from the moving incidents around him. Try to make the picture living as it would be when first painted, and bring out the points of comparison between the shepherd and the wandering sheep on the one hand and God and his erring children on the other.]

Jesus does more, however, than teach *about* God's love. At that very moment he was giving a practical display of what it was like. Those despised men who were around him had been sought out by his love and were being led back to the fold. This he is saying is just the kind of love God bears to all his children.

When we think of this parable of the lost sheep we wonder how Christian people could ever entertain the terrible idea of God which gave us the black doctrine of everlasting punishment for sin. Jesus certainly did not believe it. He was always ready to forgive whenever forgiveness was needed. Indeed his whole life was a giving of himself for most unworthy people, and his death a grand completion of it. If Jesus could show such sublime love, how great must be the love of God!

Is God's love revealing itself now as it did in Jesus long ago? Yes, wherever there is a forgiving helpful spirit there you will find it. Let me tell you how it made itself manifest in the heart of a mother. Her daughter, having behaved very badly, ran away from home and she longed to have her back. Diligent search was made, and at length the wilful girl was traced to a certain town, but no inquiries could elicit her address. The mother then issued handbills with a portrait of herself, and the words added 'I love thee always.' Many people gazed at it and wondered what it meant. At last the girl saw it and read the message so full of meaning for her. She returned home and found her mother waiting and ready to receive her with every mark of joy. So is God waiting and ready for us. 'There is joy in the presence of the angels over one sinner that repenteth.'

Wisdom

BERTRAM LISTER, M.A.

PRELIMINARY NOTE. Teachers must use their own discretion as to what parts of the following lessons to take and what to omit. The instances and illustrations given must vary and be in accordance with the age and intelligence of the scholars. It has not been possible to give lesson-notes which can be used for junior, intermediate, and senior classes alike, but with a little alteration each will do for two of the sections. The method of preparation is obvious. Using as many illustrations, pictorial and verbal, as possible, the lessons begin at a point with which the scholars are quite familiar, thence proceeding to the less familiar. The divisions, 'Aim, Material, Method,' under the last of which comes all the teaching, are for the use of teachers, not scholars: it is helpful when preparing to make some such division so as to be able to note down the thought in its proper place, and if the more to the less familiar plan be adopted, this should not be difficult. A good way of using the notes is to ask as many questions as possible, letting the class do most of the talking, the teacher guiding the conversation in the right direction. For pictorial illustrations, search should be made beforehand in the illustrated books of the school library; postcards, referred to in brackets under the heading Materials, are published by the following, amongst other, firms: T. Nelson & Son, 35, Paternoster Row, E.C.; Misch & Co., Ltd., Cripplegate Street, Golden Lane, E.C. These should be ordered early. Verbal illustrations should be taken from the world with which the scholars are most familiar.

XXIV

September 1st.—Proverbs 2^{1-11}.

MAIN THOUGHT. 'If thou wilt receive my words . . . Then shalt thou understand the fear of the Lord, and find the knowledge of God.'

AIM. Why go to Church?

METHOD. The tendency of the present age is towards not going to Church. Why? Many reasons are given. (If the scholars are old enough—and they should be if the lesson is to do them any good—ask them for reasons. Discuss those suggested.) The following may be amongst those given:

I. *Attendance at Sunday school is sufficient.* This is unsatisfactory because, though the idea behind Sunday school and Services is similar, there is a difference in the carrying out of the idea. The 'atmosphere' is different. In the Sunday school most of the time is given to teaching and learning, in Church to worship. Worship is necessary to everyone in some form. The Church is more fitted for worship than the Sunday school. If we go in the right

spirit we can get there what is found nowhere else, and come away helped and strengthened for the trials and troubles of the coming week.

II. *Get no good from going.* Why? Because we don't go in the right mood. Worshipful spirit is necessary. We don't go to church to criticise music, or sermon. Neither music nor sermon is chief part of service, but both are aids to devotion. Remember, too, that there are others, that the needs of all are not the same, and that therefore the 'share' of each one to a sermon, which shall appeal directly to him works out at about one a year. If our attendance therefore is intermittent there is a danger that we shall miss the day which would most satisfy our wants, while if we go regularly we shall find that we get much more than our due share.

III. *The services are too cold.* Who makes them cold? Everyone—not a single person alone. Do those who feel the cold do anything towards making it less severe? Each must do his part: and the fault most often lies in himself, because he frequently takes nothing but more ice.

IV. *Can worship best alone.* This is more satisfactory than the others,—if sincere. But frequently country walks have very little of the worshipful spirit about them and degenerate into mere rambles which have little connection with the original motive. Then it becomes selfish, because by absence from church we are keeping from others the help they would get from our presence. This is especially so where the numbers are small, where each additional one makes a difference to the feeling of the whole. Even if we can worship best when alone, others can worship best when with others, and as no man lives solely to himself, we are selfishly keeping from others their due when we do not go.

V. *Too tired.* This usually means too lazy. A quiet hour of worship is very restful, and worth trying.

What should we expect from common worship? The deepening of the spiritual nature which is to be found in all men. The singing is the means of giving praise and thanks to God. The prayers help to make more real and deepen our communion with God and bring about the spiritual unity of God and man. The readings, by introducing us to the best thought in the Bible and elsewhere, have the same tendency and show us what good men have felt in situations similar to ours. The sermon suggests new ways of finding and walking with God. The service as a whole feeds the spiritual nature of man, and it is the spirit which we believe is immortal, and which therefore should be nourished above everything else. There are more ways than one of finding the knowledge of God, but attending the Church services, if we go with the necessary intention of being helped, will be found the most helpful.

XXV

September 8th.—Proverbs 4^{1-9}.

MAIN THOUGHT.—'Wisdom is the principal thing: therefore get wisdom.' (Or, according to the marginal note: 'The beginning of wisdom is, Get wisdom.')

AIM. The right use of spare time.

METHOD. Find out where the scholars work and what hours they have. (Every teacher ought to know this already.) Then what they do on Saturday afternoons and on the other week-evenings. (Saturday afternoons should be given to recreation and exercise; so should summer evenings, to get physically fit for the winter. A discussion on the most healthy modes of taking recreation might be valuable.) Discuss the value of hobbies, which are good because (1) they give a definite interest outside work, and change of occupation is a good rest; (2) going in thoroughly for a hobby is a form of specialising which develops brain and mind.

But winter is coming on, and many hobbies, especially outdoor ones, are put aside. What shall be done to pass the time? A special course of reading properly mapped out beforehand centring round one definite subject gives one a grip of that subject which will always be useful and interesting. But be careful to read both or all sides of the question. Specialising is not merely looking at a subject from one point of view only. The National Home Reading Union has some useful information and suggestions on this subject. [For information, write to the Secretary, N.H.R.U., 12, York Buildings, Adelphi, London, W.C.] If one's spare time be erratic, and yet one wants to take up a subject seriously, a course at a Correspondence College is to be recommended. For

Historical and Social Questions, Ruskin College, Oxford, is good, and the fees moderate (2/- first month, 1/- every succeeding month, the courses varying from three to twelve months). [Prospectus and Application Form from the Secretary, Correspondence Department, Ruskin College, Oxford.] But if a course of this kind be not desired and still advice be wanted as to the selection of suitable books on Social Questions, the National Conference Union for Social Service publishes a list which can be had on application to the Secretary (the Rev. J. S. Burgess, 38, Lodge Lane, Flowery Field, Hyde.). Twelve or eighteen months ago there were some articles in *T.P.'s Weekly* dealing with novels illustrating English History and the different periods.

N.B.—Teachers should send for these particulars and lists BEFORE *giving the lesson, so as to have all information handy.*

Then, of course, there are night classes, which are held in most towns. Many of the scholars already go. Those who do not should be persuaded to, either for subjects connected with their day's work, or something else in which they are interested.

'But why bother to work in one's spare time?' some may ask. (1) Because it is the way to get on. If one is to succeed in one's work, one must know as much as possible about it, so as to be able to seize the chance when it comes. (Quote cases of men who have got on, 'risen from the ranks,' either public men of the country or local celebrities.) (2) Because, unless one knows what one is talking about, it is impossible to do one's duty as a citizen and member of society. E.g., it is no use fighting blindly for 'Tariff Reform' or 'Free Trade' unless one knows the arguments for and against. Abuses of Local Government cannot be corrected unless one knows the rights of the citizen. It is no use pretending to be Unitarian or Anglican or Roman Catholic unless one knows why one is this or that. The fact that one's father was the same is no argument. (3) Because knowledge is good in itself. It is good to know. It broadens the mind and gives one a new outlook on life. The man who can make a companion of a book or his thoughts never need be unhappy or lonely. Knowing things helps us to understand the world and the way God works, to strengthen our beliefs, and develop character.

XXVI

September 15th.—Matthew 25^{1-13}.

AIM. 'Watch therefore, for ye know neither the day nor the hour.'

Be ready.

MATERIALS. Pictures of oriental marriage feast. Pictures of marriage feast at Cana (Misch & Co., No. 29638). Pictures of oriental lamp. [See Article 'Lamp' in Encyclopædia, Harmsworth's or other, for illustration.] Pictures of bridal procession. Pictures of the parable of the Ten Virgins (Nelson, Set. VII., 5d. per packet).

[If these illustrations cannot be taken to class, it is well to make rough sketches of them for oneself.]

METHOD. (*A*) Introduce the subject of the marriage by a reference to present customs in England. Do they know anything of marriage customs abroad? (E.g., in some countries it is the practice to wear evening dress; the civil ceremony must come before the religious; etc.) [See Encyclopædia.]

(*B*) *Marriage customs of the East.* Arrangements are made by the parents or elder brother, the bride often having little say in the matter. The Betrothal 'is a sort of half marriage, accompanied with religious ceremonies, and the settling of the nature and amount of the dower which the bridegroom is to give to the parents of the bride' (Thompson, 'Land and the Book,' p. 294). In the marriage proper, the first ceremony was the wedding procession, when the bridegroom's friends went to fetch the bride and her attendants, often by night. Flowers and nuts were scattered, and all who met the procession were expected to join in it or to salute it. The 'marriage supper followed, usually in the home of the bridegroom: to refuse the invitation was a grave insult' (Cf. Matt. 22, John 2). The wedding festivities sometimes lasted for seven days, during which the bridegroom and bride were 'king and queen,' enthroned on the threshing-board of the village. [See Article 'Marriage' in any Encyclopædia of the Bible.]

(*C*) Let the class tell the parable of the Ten Virgins. See that they understand all the words. Then read it.

(*D*) *The Application.* What does it mean? Give instances from everyday life of the need for being ready beforehand instead of waiting till afterwards. E.g., The wreck of the 'Titanic': had there been sufficient lifeboats, all might have been saved. Now, after the disaster, other Steamship Companies are taking precautions and providing enough for all.

In business, we often have the chance of promotion if we can do some special thing, e.g. shorthand or typewriting, which we have put off learning. While we are learning it and trying to make ourselves proficient in the shortest possible time, the post is given to another.

We are continually making up our minds to get rid of some bad habit, to turn over a new leaf,—TO-MORROW. But to-morrow does not come, and in the meantime the habit is growing and becoming more difficult to stop, therefore stop the habit now.

[Consult further J. Crowther Hirst's 'Half-hours with the Parables' (First Series), pp. 87–98; and A. W. Fox's 'The Practical Teaching of Jesus of Nazareth (Matthew),' pp. 178–183.]

XXVII

September 22nd.—Luke 2^{40-51}.

AIM. 'Wist ye not that I must be about my Father's business?' Good works take precedence over all other.

MATERIALS. Pictures of the Temple. Pictures of Jesus and the Doctors (Nelson, Set I.). Pictures of a party journeying to Jerusalem. Pictures of the country through which they would pass. Pictures to illustrate the examples given.

METHOD. *A*.[1] What are the chief festivals of the Christian Church? (Christmas, Easter, Whitsuntide). What do they commemorate? (Christmas: the Birth of Christ; Easter: the Crucifixion and Resurrection; Whitsuntide: the coming of the Holy Spirit.) Who originated the Festivals?

The celebration of Christmas in the Christian Church dates back to the fourth century. The festival was adapted and adopted from an earlier religion. 'The Roman winter-solstice festival, as celebrated on December 25th,' observes Prof. Tylor ('Primitive Culture,' 1871, II., p. 270), 'in connection with the worship of the sun-god Mithra, appears to have been instituted in this special form by Aurelian about A.D. 273, and to this festival the day owes its apposite name of Birthday of the Unconquered Sun. With full symbolic appropriateness, though not with historic justification, the day was adopted in the Western Church, where it appears to have been generally introduced by the fourth century, and whence in time it passed to the Eastern Church, as the solemn anniversary of the birth of Christ, the Christian Dies Natalis.' [See Encyclopœdia, article Christmas.]

Easter also dates back to times before Christ. 'It marked the dawn of a new year, the end of the reign of winter and the advent of increasing light and heat, and the vivifying influences of spring. . . . The fact that the European Easter' came at the same time as the Jewish Passover '(itself doubtless owning the same remote origin) tended greatly to its modification in post-Christian times, especially in view of the circumstances that the crucifixion and resurrection are distinctly stated to have occurred at the Passover.' [See Encyclopœdia, article Easter.]

Whitsuntide also goes back to a Jewish festival, Pentecost, celebrated fifty days after the Passover, to commemorate the end of the harvest. 'The festival has passed into the Christian Church, as commemorative of the descent of the Holy Spirit (Acts 2), and it is also known as Whitsunday—a name supposed to be derived from the white garments worn by those presented for baptism, for which ordinance Pentecost was regarded as the appropriate season.' [See Encyclopœdia, articles Whitsuntide and Pentecost.]

B. This festival was the Passover, when all devout Jews who could made a pilgrimage to Jerusalem to worship in the Temple. To protect themselves from robbers, parties were formed. This party was called a 'caravan.' In one such caravan—possibly all from Nazareth—Joseph, Mary, and Jesus made the journey. When the time came to return, his parents thought that Jesus was with some other members of the party, and thinking that they would find him when the halt was

[1] Section *A* should be omitted except in classes old enough to take an interest in such matters. The information contained may, however, be helpful to teachers.

made for the night, did not worry. When, however, night came and the boy was not to be found, they returned to Jerusalem, concluding that he must have got lost in the crowds that were in Jerusalem for the feast. After a search which lasted three days, they at length found him in the Temple talking to the learned men, the teachers, listening to what they had to say and asking them questions on points he did not fully understand. Naturally they were angry at the trouble caused by his thoughtlessness. Jesus, not understanding their side of the question, did not see that he had done any wrong, and protested that it was right that he should be engaged in such serious business. (Compare A.V. and R.V. with marginal note.) [See Dr. Carpenter's 'Life in Palestine when Jesus lived,' chapter IV, especially pp. 98–121; W. C. Gannett's 'The Childhood of Jesus,' pp. 165–194; A. W. Fox's 'The Practical Teaching of Jesus of Nazareth' (Luke), pp. 9–14.]

C. Jesus had been brought up in a pious home, and had been taught that work for God was the highest kind of work. Thus the rebuke of his parents would seem to him to be a contradiction of their former teaching.

What is our Father's business for us? Not necessarily the same for all: to each according to his ability.

Give examples of different kinds of work for God. [See A. W. Fox's book for some instances, pp. 12–14.]

The stories of the lives of Missionaries at home and abroad, who have given, and are giving, their lives to uplift the poor. Stories of reformers, e.g., George Smith, of Coalville, who interested himself in the life of the children employed in brickyards, on canal boats, etc. [See his biography, published by the S.S.A.] Francis of Assisi is another type: he left his rich father's house that he might lead a holier life. [See F. E. Cooke's 'Story of Francis of Assisi,' published by the S.S.A.] The story of the Ejected Two Thousand, who left their homes rather than betray their consciences in 1662. The story of Florence Nightingale, who went to nurse the wounded and sick soldiers in the Crimea in 1854.

But there are less conspicuous ways in which we can be 'about our Father's business.' Examples, according to age of scholars in class, should be given from home life. All work, if done properly, is God's work. Therefore such things as sweeping out a room, running errands, adding up columns of figures, working in mill or factory, are all good and all God's work, so long as we do them with our whole heart and soul.

Because it is God's work, everything else should be put aside for it. Things we would rather do are not always right. But always to do our work thoroughly must be our first thought.

XXVIII

September 29th.—II Tim. 3^{14-17}.

AIM. The profitableness of the Scriptures.

METHOD. 'Why bother to read the Bible?' is a question we sometimes hear. Before trying to find an answer, ask another question: Why do people not read it so much nowadays?

(1) The method of teaching Scripture at schools made it uninteresting, and therefore the Bible was put aside with the rest of school-books when one left school.

(2) To be seen reading the Bible is often taken as a sign of weakness and effeminacy.

(3) Modern knowledge has taken away the inspired place the Bible formerly held, and consequently men have gone to the other extreme.

Let us see how we can answer these objections. Take (3) first.

True that years ago the Bible had a unique place as having been specially inspired and as therefore being the Word of God. It was supposed to contain answers to all the questions of religion and theology.

Then critics of one school or another began to proclaim that the old point of view was misguided, that the theory of verbal inspiration would not hold water, that, in the light of new knowledge, scientifically acquired, it was found that the books were not all written by one hand (e.g., Genesis, Isaiah), that Moses did not write the Pentateuch, that there were duplicates of the same stories (e.g., the Creation), that there were even contradictions in some of the statements made and contradictory accounts of the same event given (e.g., the genealogies of Jesus in Matthew and Luke)—and all this in a

book which was formerly supposed to be verbally inspired.

The reaction was natural. Men went to the other extreme and said, 'If we can't have all, we won't have any.' This is unreasonable. We do not treat other works in this way. If we are told that Shakespeare did not write every word of the plays that go by his name, we do not put them aside as useless. If we are told that when a painter painted his masterpiece somebody else mixed his colours for him, we do not refuse to look at the picture. If we find a beautiful piece of music and are told that the composer got the idea from another, we do not refuse to hear it played. Why then in the case of the Bible, whose value has been emphasised in the wrong place, should we refuse to read it any more when someone is brave enough to face our displeasure and show us where we have been making the mistake? Isn't it childish?

The fact that it no longer carries the same weight does not take away its value, but really adds to it. As a result of modern scholarship, we are able—

I. To trace the growth of the religious ideas from primitive times, of the idea of Man, of God, and of Morality. We can see how the thought on these great matters has developed age by age, from the crudest ideas to the height of that presented in the New Testament. [See Mr. Wood's book];

II. To keep the most beautiful passages, and still regard them as inspired, while able to disregard those portions which are repellent to modern thought. [For 'Inspiration' see chapter in Mr. Wood's 'The Bible, what it is and is not'];

III. To understand more clearly how the books came to be written and have the place they hold, and to account for those differences which before we tried to smooth over or take for granted as correct. [See an introduction to the Books of the Bible. Bennett and Adeney's is short];

IV. To confirm our belief in the progress of man in the world.

The net result is the loss of a book kept in its place by superstitious and unthinking awe, and the gain of a book that is beautifully human, and useful to us when most we need its help, comfort, and inspiration.

This being so, of course it is not weakness to read the Bible; but to refuse to read it when it contains so much that is good is weak. To refuse to get what good we can when we know where to get it from is foolish.

How shall we read it? Pay attention to the best parts, because they are good, and leave the rest. Learn all we can about the history of the Bible and its various books. We must not be afraid of discovering that what we once thought to be right is wrong. Remember that the truth can never hurt.

[Books for reference: Dr. Carpenter's 'The First Three Gospels'; J. H. Weatherall's 'Books of the Old Testament'; Joseph Wood's 'The Bible, what it is and is not' (very good to begin with); J. T. Sunderland's 'The Origin of the Bible.' These books, all published at Essex Hall, Essex Street, Strand, W.C., should be in every school library. The first and third can be had in paper backs at 6d. each. Also, Bennett and Adeney's 'A Biblical Introduction' should be consulted. It should be found in the public lending library.]

Should teachers want a lesson for the younger classes in place of this, they are recommended to use Aunt Amy's 'Book of Beginnings' (6d., S.S.A.), the first lesson of which is not inappropriate to this subject.

XXIX—True to their Word

F. J. GOULD

With much splashing and shouting, the band of four hundred men,—fifty of them were Delaware and Shawnee Redskins,—crossed a river. Men, horses, baggage, all were over at last; and General Dodge led his force of American militia and Indians against the enemy. The enemy were Miami Indians, who were entrenched behind mounds of earth, and a battle was eagerly expected. But no! The Miamis surrendered,—thirty-one warriors, and one hundred and twenty-two women and children.

'I promise that your lives shall be spared,' said Dodge to the captive Redskins, 'and I wish you, Captain Cooper, and the rest' (this he said as he turned to his white militia) 'to take note of my promise.'

Next morning, Captain Cooper and a number of his men mounted their horses and rode round and through the Miami

camp. As they passed in and out among the Indian wigwams, one spied a rifle, and he hastily seized it.

'Comrades,' he yelled, 'look here! I have found Campbell's rifle,—Campbell the potter who was killed by the Indians!'

Captain Cooper and his Missouri men gathered round, and talked a short while. Then they galloped at full speed towards the spot where General Dodge was to be seen.

'General,' cried Cooper, 'we have found the rifle of Campbell the potter. The Miamis are guilty of his death. We must do justice on his murderers. They must be shot.'

'I have given my word that the lives of all these Miami people shall be spared,' answered Dodge.

Cooper's men clicked the triggers of their guns.

General Dodge drew his sword, and placed the point of it within six inches of Captain Cooper's breast.

'Cooper,' he said firmly, 'if your men fire, you must take the consequences.'

Just then Major Nathan Boone rode up. He was son of Daniel Boone, the famous pioneer and trapper.

'I support you, General,' said the Major.

There was a pause.

'Cooper,' ordered the general, 'take your place in line with your men, and go home.'

A pause.

Cooper took his place in the line, and gave a signal to his troop. Presently, they were trotting homewards.

The Miami Indians had watched all that went on. They had crouched in fear. Now they sprang up with great joy, and showed their gratitude to the American general.

This happened in 1812.

Dodge used in after years to say,—

'It was the happiest act of my life.'

The white settlers in Missouri, however, gave him no praise. Dodge was unpopular. But, as you see, time passed on, and he never regretted acting as a man of his word, even though the word of honour had been pledged,—not to white folk,—but to Red. And some people would speak of the Indians as a 'lower race.'[1]

[1] Louis Houck's *History of Missouri*, Vol. III., pp. 121–3.

I shall tell you a story of a man of this so-called 'lower' race. He was a Sioux Indian, and his name was Crow Dog.

In the year 1881, Crow Dog slew the chief of the tribe. Having done this deed, he calmly gave himself up to the American police for the murder of the Sioux chief, Spotted Tail.

At a court of justice in South Dakota Crow Dog was tried for slaying Spotted Tail, and he was found guilty and condemned to death.

Why did he kill the chief? Nearly thirty years before, Spotted Tail had forced himself into the position of chief of the tribe, being supported by the soldiers of the United States, whom he had aided in their wars with Indians. The Sioux warriors murmured, but they yielded. They held a meeting, and agreed that if Spotted Tail should behave badly in his rule over the tribe, one of their number should be chosen to slay the usurper in the name of Indian justice. In the tribe, and in his own wigwam, Spotted Tail acted ill. His conduct was borne for many years, and at length the patience of the Red men was worn out, and Crow Dog killed the unjust chief.

A few days before the day fixed for execution, the prisoner asked if he might visit the distant camp where he could say a last good-bye to his wife and his nine-year-old twin sons. Leave was granted, and, under the guard of a deputy-sheriff and some Indian mounted police, Crow Dog set out on the two hundred miles journey. They arrived one evening.

'Crow Dog,' said the deputy-sheriff, 'I know you are a man of your word. Promise me you will report yourself, and I will let you stay the night with your family.'

'I promise,' said the man of so-called 'lower' race.

Next day, morning passed, and afternoon passed. Crow Dog had not reported himself. It was time to inquire. But the prisoner was nowhere to be seen.

His wife was questioned.

'He left for Rapid City this morning early,' she said. 'He wished to ride alone.'

Now, if he kept his word, all was well; but if not, it was of little use to pursue, after he had got such a long start. The deputy-sheriff stayed where he was.

Next day, a telegram came from Rapid

City,—'Crow Dog has just reported here.'

He had gone to his death. . . .

But when these facts became known, there was great interest on all sides. Could such a man of honour,—so true to his word,—be a common murderer? Everyone felt something had been left untold. A new trial was ordered. Then the story of Spotted Tail's evil life, and the vow of the Sioux many years before, came to the light. Wrong as it was to slay, yet people saw that, in the minds of the Red men, the deed was regarded as right. Crow Dog was acquitted. In 1911 he still lived—aged seventy-five—respected by all his neighbours.[1]

General Dodge, the White man, of the so-called 'higher' race, honestly kept his promise.

Crow Dog, the Red man, of a so-called 'lower' race, was true to his word.

XXX—The most Wonderful Gift

HERBERT V. MILLS

I REMEMBER when I was quite a little boy there came to our Sunday school about twice every year, a man who was called the Visitor from the Union; and whenever he came, we did not sit with our teachers in the class-rooms for separate lessons, but we were all gathered in the large assembly room and the Visitor gave us an address which was always interesting. I remember two of these addresses very well, given at an interval of about six months. When he began the first address he held up his left hand before us, with the thumb and fingers outspread, and pointing to it with his right hand he said, '*I think that is one of the most wonderful things a man can possess; and it is the gift of God.*'

He then told us how many separate bones there were between the wrist and the finger-tips—he described the way they were bound together—the nerves and the muscles which enabled him to open and close his hand; he explained the power of grasping the branch of a tree firmly so that a man could lift his whole weight off the ground by his muscular grip; then he told us how the finger nails were of use for the most delicate work—how they helped him to pick up a needle from the floor; and finally he taught us the great value and importance of the fact that the thumb was placed in such a position that it could be worked opposite to the fingers.

I realised that afternoon that no matter what kind of work a man had to do, he had to use his hand—which was the gift of God. I remembered the schoolmaster standing before the blackboard holding a piece of chalk. I remembered the carpenter standing by his bench holding his plane or his chisel. I remembered the sailors hauling in the thick ropes after the steamship had left the quay-side. I remembered *my mother*, with her beautiful raven-black hair, writing letters by the window in the evening light, or making bread in the morning. And I was obliged to admit that I had never before realised how very wonderful is the human hand—which is a gift from God.

The visitor told us that the dog and the horse could not grasp an article as a man could hold a book or an apple; and he made it quite clear that if a man had more intelligence than the lower animals it must have come because of the way in which the hand provoked the mind into making comparisons and into the habit of thinking.

The parrot, because it could grasp various articles with claws which somewhat resembled a hand, had already become wiser and more thoughtful than most of the creatures which are slowly acquiring an intelligence like human intelligence.

But six months afterwards I heard the Visitor again, when he gave an address on the eye, *and it almost seemed to me then that the power of sight was more wonderful than the power of the hand.*

I had not realised how very wonderful were those vibrations of light which travel more rapidly than electricity; or that we should dwell in utter and hopeless darkness if it were not for these two living jewels upon our faces which we call our eyes. It is through the eyes that we become conscious of this world of light—with its glowing colours, its graceful and varied designs of shapely beauty! The clouds sailing overhead, the hills and the valleys, the flowers in the garden, the meadow, the hedgerow, the tall trees of the forest, and the mighty sea are all revealed by means of the eye. I remem-

[1] The incident is narrated by Mr. Charles Eastman (himself of Indian birth) in *The Soul of the Indian.*

bered that the light from the sun travelled through ninety-two millions of miles to our Earth in about eight minutes—more than ten millions of miles per minute! And yet the delicate lenses of the eye and the optic nerve were made to receive these tremendous messengers, compared with which the rushing whirlwind, or the express train, or even the lightning flash, are but as worms crawling along the garden path, and yet I say they are received by the human eye without doing violence to its delicate parts,—and they give pleasure and knowledge at the same time. Then I felt that I could not decide which was the most wonderful of the gifts of God —the Hand or the Eye.

How could I choose between these two powerful rivals, both so necessary to me, and yet both so strangely different? Yet to-day I can tell you that I have discovered another of God's gifts to mankind which I believe to be greater than either of them. *It is Conscience.*

What is conscience? It is the voice of God speaking in the heart of man. If it were not for this *inward light* man would be in no real sense different from all the animals around him. He would be a little more intelligent but not essentially different.

When I was a young boy I did not realise how great a power it was. It is not so easy for a boy to understand the power of conscience as it is to understand the power of his hands, or the great revelation of beauty and of learning which comes to him through his eyes.

Let us turn up and read—Matthew 26^{47-50} and 27^{3-8}—of Judas Iscariot who betrayed his lord and master into the hands of an enemy for thirty pieces of silver; who thereafter repented, and having found that he had sold something which was worth more than all the money in the world, came back to the treasury and cried in agony, 'I have sinned; I have betrayed the innocent. The money in my hand is the price of blood.' Casting down the polluted silver, he ran headlong away from the enemies of Christ and went and hanged himself.

Why did he want to die? Why did he so earnestly long for oblivion? Because his conscience made him ashamed. He was humbled to the very dust to think how foolish he had been! He was self-condemned; and he could not endure to live to remember how he had thus injured one who had loved him so dearly. Judas Iscariot knew the power of conscience when he went out and hanged himself.

There is another scene described in Matthew 26^{69-75}, which tells how Peter wept because of conscience. When the soldiers came and arrested Jesus 'all the disciples forsook him and fled.' But Peter, thinking perhaps no one would recognise him, went back to sit in the judgment hall, so that he could hear whether Christ would be condemned to some punishment, or whether he would be set free. And presently a young woman turned to him and said, 'Thou wast with Jesus the Galilean.' But Peter denied it, saying he knew nothing of Jesus.

Presently another young woman came up to Peter as he was standing in the porch and said, 'This man was with Jesus.'

And Peter was still more afraid and began to bluster, and swore an oath, saying, 'I know not the man.'

When the people heard his voice and noticed his peculiarities of speech they recognised the dialect; and several of them upheld the charge of the two young women, saying, 'Of a truth thou art one of the disciples, for thy speech bewrayeth thee.' Then began Peter to curse and to swear, 'I know not the man.'

When Peter remembered Jesus, and all he had done for him, and all he had said to him, 'he went out and wept bitterly.'

This is another instance of the power of conscience over the life of man. It is a silent power. It is like a strong but invisible cable binding the life of man to the throne of God. If you search through the history of mankind, you will find it to be the greatest influence, and the most wonderful, in the lives of men. Through conscience the will of God is made known to men as it is never revealed to the lower animals. Dogs and cats will kill each other and steal from each other without suffering afterwards from a sense of wrong-doing. But because man has a conscience he must live more righteously than the lower animals. He must pay attention to justice, and the liberty of his brothers around him, and he must refrain from selfish deeds because God has given him this voice of conscience.

HEROES OF FAITH

ALBERT THORNHILL, M.A.

III—Joseph Priestley

In the public squares of Leeds and Birmingham there are statues of Joseph Priestley, placed there by the citizens of those great towns who felt that it was an honour that so great a man should have lived and laboured there more than a hundred years ago.

Not always was Joseph Priestley held in such high honour. There was a time when his opinions about the Bible, and about Jesus, and about the doctrines which men still call orthodox gave great offence to the great majority of the people of Leeds and of Birmingham and England. And if you go into the Birmingham Town Hall and look at the frescoes above the gallery you will find there a picture illustrating the forced flight of Dr. Priestley and his family from a Birmingham mob who burned his house, and destroyed his scientific instruments, and prevented his sons from saving his writings—the fruits of many years' patient study and toil. I am glad to think that the citizens of Birmingham have had the courage to have that picture painted on the wall of their chief public building, and to have the statue of Joseph Priestley placed so conspicuously outside. It is like a noble confession of regret for a past mistake, and the expression of a wish to make amends.

Now why was Joseph Priestley so hated and so honoured? This will appear in the story of his career which we must now briefly tell.

A Sincere Boy

He was the oldest child of hard-working people who lived at Fieldhead, a few miles from Leeds. His father was a handloom weaver and dresser of cloth. Theirs was a busy household, and often little Joseph was put in charge of his younger brothers and sisters so that his mother and father might attend to the business. It was a pious home. The Priestleys were staunch Independents, who quite believed that the world was accursed because of Adam's sin, and that God had consigned the greater part of mankind to eternal perdition 'to the praise of his glorious justice.' Joseph, like others, had to learn the catechism, and the creeds, in which those hard doctrines were taught, but as we shall see he never really believed them.

While he was yet a boy his mother died. His Aunt Keighley who adopted Joseph was even more strict than his parents had been; but she watched carefully over the boy's education, and well did he repay her care.

He was always eager to learn

As a child he had loved to watch all kinds of insects that he might understand their ways. As a youth he was just as eager to know the thoughts of the great men of the past. He knew that Latin and Greek and Hebrew would help him to do this, and he gave himself up so earnestly to their study that he soon learned to love them.

Perhaps it was his diligence that so greatly impressed his aunt and made her decide that her nephew should become a minister. But difficulties soon arose. Joseph realised that he did not feel a proper repentance for Adam's sin, and that such a sin did not justify God in condemning his children to eternal fire. The result was that he was not allowed to join with the faithful believers in the sacred service of the Lord's supper. Later he heard a Mr. John Walker, a native of Ashton-under-Lyne, preach a sermon which confirmed him in his belief that God's goodness would prevent him from so dreadful a deed. It seemed as though he would have to give up all hopes of becoming a minister, for at that time almost everybody believed the doctrines that seemed to him so terrible. So depressed was he that his health suffered and it was feared he would die of consumption.

At College

Happily this trouble passed away, and he heard of a College at Daventry in Northamptonshire where students for the ministry were encouraged to express all their thoughts freely. This was just the place for Joseph Priestley, who felt that above all else a minister must be sincere. Those were happy days, and Joseph Priestley took full advantage of each golden opportunity to prepare himself for his work. He had now only one anxiety. He feared that people would refuse to listen to him because he stammered. At last, however, a congregation at Needham Market in

Suffolk asked him to be its minister, and in 1755 he settled there. For six months all went well. Then it was noted by first one and then another that Joseph Priestley was not 'sound' in his teaching. He said nothing of a fallen world; nothing of the trinity; nothing of the scheme of salvation depending upon the death of Christ; nothing of the dreadful hell hereafter. Soon the bulk of the people fell away and the young minister was left with a mere handful of faithful adherents. He thought of opening a school to eke out his slender stipend of £30, but pupils would not come to be taught by A 'HERETIC.' He wrote pamphlets in defence of his faith that God is the Father of all mankind, and that he loves all his creatures, and that Jesus Christ came to teach men that by repentance and righteousness of life they could gain forgiveness and peace. He tried to show them that all the terrible doctrines which he rejected grew up much later than the time of Christ, and that they arose from mistaken interpretations of the New Testament. But he found it very hard to convince people of these truths. He must often have felt very lonely at this time, for even his Aunt Keighley had stopped sending him help; but he went bravely forward, and found much comfort and encouragement from a Quaker friend, who invited him to his house and placed his large library at Priestley's disposal.

Things were looking very grey and sombre when at last a call came from Nantwich in Cheshire. A small body of inquiring, hard-working people had heard of Priestley's brave outspokenness, and asked him to come and minister to them. He came, though the stipend was very meagre and the work hard. Soon he found it necessary to open a school, and although he did not love teaching, so earnestly did he throw himself into the work that he got a large number of pupils, and soon his school became quite famous. Indeed, it was his fame as a teacher that brought him to the notice of a body of Protestant Dissenters who were founding an academy for training dissenting ministers at Warrington, and asked Mr. Priestley to be the teacher of languages. Manchester, College, Oxford, is the successor of this academy, and is proud to-day to know that Joseph Priestley was one of its first professors.

Work at Leeds

For six years he fulfilled the duties of this office. Meanwhile he had met Benjamin Franklin, the great American ambassador and scientist, and his own interest in science was renewed. Soon his discoveries and writings brought him fame, for the University of Edinburgh made him an honorary doctor of laws. After seven years of this life, however, he began to pine for the work of the ministry which he ever felt was his true calling. To make himself a better preacher he had tried to cure himself of his inherited stammer by reading slowly aloud each day. He was therefore glad when a body of influential citizens of Leeds invited him to be the minister of the Presbyterian chapel in that town, and in 1767 he settled there.

It was during his ministry at Leeds that he met Theophilus Lindsey; just at the time when Lindsey was troubled about the doctrines of the Prayer Book. Dr. Priestley advised him to make such changes as he thought right in the Prayer Book, and leave it to others to eject him.

As we have already seen, Theophilus Lindsey could not act upon this advice, and Dr. Priestley came to see afterwards that it was braver to break boldly away from the church whose doctrines he disbelieved, and start the Unitarian movement, than to remain in a dubious position.

Religious Liberty for All

Life for Dr. Priestley was very full at Leeds. He started classes for the young people and taught three times every Sunday. He wrote books for their religious instruction. He was busy with his scientific studies, but found time to edit a new journal and to fight the battle of liberty of thought in religion, even to the extent of freeing Roman Catholics from the disabilities under which they, in common with Unitarians, suffered. Often he found himself opposed by people whom he had thought were friends, for even at Mill Hill in those days not every one was prepared to believe in the fatherhood of the one and only God instead of in the Trinity; or in man's responsibility for his own acts, rather than in the atoning blood of Christ; or in the forgiveness of the penitent, rather than in the salvation of a chosen few. From the beginning to the end of his life

Dr. Priestley had to suffer for his opinions, as all pioneers of thought must suffer.

One day a grand opportunity presented itself to him. Men who had heard of his fame as a scientist suggested his name as one of Captain Cook's companions in his great voyage round the world, and there is no doubt he would have got the appointment but for the fact that his religious opinions were objected to.

Then came the offer of a rich nobleman, Lord Shelburne, who wanted a librarian and companion and offered the post to Dr. Priestley, who gladly accepted the offer because, as he said, he would be able to 'help providence to knock imposture on the head.' Seven years of very happy and fruitful work followed, for it was during this period that Dr. Priestley discovered oxygen gas—one of the very greatest discoveries of science.

A Scientific Christian

One great peculiarity about Dr. Priestley was that though he was one of the most famous scientists he was still strongly religious and loved to call himself a Christian. Other scientists thought very little of religion, because so much seeming superstition was mixed up with the creeds. Dr. Priestley's chief work in life was to clear away this superstition so that the beauty and power of the pure religion of Jesus might shine forth. Though honours were showered upon him by scientific societies he never forgot his religious principles. Once in the midst of a body of French scientists who declared themselves atheists he greatly amazed the company by proclaiming himself a Christian, and later he wrote a series of letters in proof of the existence of God and providence. At this time, too, he stood bravely by the side of Theophilus Lindsey, who had come up to London, and it was Dr. Priestley's influence that brought in many of the people who contributed to the success of his enterprise. His outspokenness in favour of Unitarianism, and his sympathy with the aspirations of the downtrodden serfs of France, caused differences between him and Lord Shelburne, and in 1775 the connexion between them came to an end. It was five years later before the longest and happiest ministry of Dr. Priestley's life began by a call to the New Meeting at Birmingham. There, as at Leeds, he did a great work among the young. He was bitterly attacked for his teaching, but replied in a most able yet calm and dignified way. He wrote many pamphlets and a valuable history of the corruptions which in his day were so closely associated with Christianity. He became greatly beloved by the people of Birmingham, and especially by the little children, for whom he ever had a kindly word.

A Forced Exile

Suddenly, however, these happy relationships came to a tragic end. Dr. Priestley's sympathy with all struggling people, and especially with those chained down by harsh dogmas, aroused the opposition of a body known as 'the Church and King' party. The name of the gentle teacher of God's love and man's brotherhood began to be cursed and hooted and chalked upon the walls of the town. On the anniversary of the fall of the French prison known as the Bastile, a drunken mob roused to fury by liquor was incited to burn and pillage the homes of Dr. Priestley and the chief men in his congregation. Many were ruined in the riot, one man, alone (a bookseller), suffering damage to the extent of more than a thousand pounds; indeed, by the time they had finished their destructive work over £60,000 worth of damage was done. Dr. Priestley and his wife had just time to escape before the howling mob arrived to sack and burn his house.

Brave to the End

He bore himself bravely then, as ever, and uttered no word of complaint. Later he was got away to London and for a brief time ministered at the Hackney chapel. But persecution followed him even there. No servant would live in his house; no landlord would even let a house to him for fear of violence. And so at the age of sixty he found himself forced to leave his native land and follow his sons to Pennsylvania, where he died in the year 1804, almost ten years after the shameful riot at Birmingham. Those ten years were packed full of labour. He made fresh scientific instruments with which to carry on his investigations; he wrote much; and now and then lectured before learned societies in America, where he was held in high

honour; and to the end of his life his interest in Theophilus Lindsey and his work was very keen. His death was as beautiful as his life was faithful. On the day of February 6th, 1804, he was dictating the closing words of a pamphlet which he was eager to finish. When they had been taken down he said:—'That is right, I have done now.' Then he died. Once he had said: 'My chief expectations are from the young and from posterity.' Posterity has honoured him wherever he laboured; let the young of every generation fulfil his expectations by copying his sincerity, his love of industry and learning, and his heroic willingness to suffer for the truth.

TRAINING

ALMA ATTWELL

MANY Sunday school teachers are afraid of the word 'discipline' or of what it stands for. They connect it with such martial discipline as that of the army of the Great Duke. I do not mean discipline of that kind—I mean a simple discipline, an example of which I came across a short time ago. Some little children were about to play skipping. The question was raised as to who should skip first. Various volunteers came forth, until a small girl of about six years of age said, 'No! let Emmie go first—she younger'n us.' There is a wealth of discipline in this simple speech.

I suppose that if it were suggested to Sunday school teachers that they were not doing all they might do, or only a very little towards the formation of character in their scholars, they would resent the suggestion. But teachers who neglect to give their scholars a wholesome, healthy discipline are not doing the best that can be done for them.

Varying Aims of Teachers

I have met and do meet teachers of various denominations. I have found that they have various aims in view. One sets out to educate, another to teach definite religious doctrine, another combines these two; another sets out to allow the scholars to have a good time, and yet another has no particular aim. Of course the highest and best aim of a teacher is to educate, remembering that real education does not consist in mere cramming of facts or in the possession of a superior knowledge. I instance the ideas of two men who have made education almost their life study. One says, 'True education consists of teaching and training; these two sides have often been symbolised, not without justification, by the book and the birch respectively; but teaching means more than putting a child to a book, and control and guidance more than the application of the rod.' The other says that teaching should be regarded 'as if it consisted chiefly and essentially in training a pupil to behaviour, not in the narrow sense of his manners, but in the very widest possible sense as including every possible sort of fit reaction on the circumstances into which he may find himself brought by the vicissitudes of life.' I agree with these lifelong students of human nature, and consider that training is an essential part of education, and therefore should receive the attention of the Sunday school teacher. Now I would substitute the word training for the word discipline. My discipline—mental and bodily—consists in training children to good habits—habits of order, obedience, self-control.

Miss Harriet Martineau considered that a child should be first taught obedience. It must be remembered that obedience is a habit, and, therefore, must be learned by practice. A child often finds himself under two sets of commands at the same time, and one in entire opposition to the other. One is the command from some external personal authority, while the other command is the result of the child's own natural impulses. The easiest thing for a child to do is to follow his own bent, but I think it will be agreed that this is not the best for the child, or for his fellowmen when he has to take his part in the world.

Every child is a mass of plastic material, full of natural instincts and qualities which may be developed, all of which need directing into the right channel. Nature has made a child physically restless, curious, inquisitive, and exceedingly deficient in reverence. If we consider the acts of scholars who give trouble or who are full of mischief, we shall find either (1) that the cause is natural and depends generally on the possession of one or more

of these natural instincts in a superfluous degree, or (2) that the instinctive energy has been misapplied—the latter generally shows lack of training. Acts of mischief and those which cause so much annoyance are, in the main, the result of misdirected energy—they are not faults.

I would plead for training in good habits in the Sunday school—for the right direction of natural gifts and instincts.

Importance of Simple Rules

Every Sunday school should have a few rules, written or unwritten ; the scholars should be told what is expected of them and what is wished to be done. This training should commence with the youngest scholars, and I would suggest that every teacher should consider and see that the work in the infant department is very different from the work in the senior department. This may mean, too, that when a child is promoted to the upper school he finds himself in a different sphere of life. If the two departments are under different superintendents it is necessary that new scholars shall make acquaintance at once with those rules.

Commands

What is expected from scholars may be clear to them by command, by example, or by teaching during the lesson. As the command is the method in which the younger scholars should be trained, and as it is the strongest disciplinary method, I would say something of the nature of commands. One command only should be given at a time, and that only after due consideration as to whether it is fair and just to the scholars to expect them to carry it out.

A command, if possible, should be given so that the teacher demands nothing of the child—demand weakens power when dealing with children. An expression such as ' I want such an action done,' or ' Such a thing is good, let us try it,' is much stronger than the outspoken command ' Do *such an action.*' Of course, there is a place even for this.

I know that one person may say to a child, ' I want such a thing done,' and it isn't done. Another will say exactly the same words, in almost exactly the same tone of voice, and will get the action done. Why is this ? The latter possibly applies a little firmness to his want, or he may have ' an eye like Mars to threaten and command.' Anyhow, it is the firm look and word which show the child that he who utters the command will stand no nonsense.

Always give an affirmative command. ' Don't do an action ' suggests the action to the child's mind. The advertiser who sent out sandwich men whose frontal boards bore the words ' Don't look at my back,' was a keen student of human nature. Let the children practise the old command until they have acquired the habit, before giving them a new one.

I purpose setting out one or two things which I think need to be improved in Sunday schools generally, and can be improved if teachers will strive to cultivate habits of order and obedience and—have patience ! ! ! Solomon's method of carrying out discipline was a much quicker way than waiting for a child to overcome a difficulty, for it certainly is a difficulty when a child's impulses drag one away, and ' an eye like Mars ' is dragging another.

Reverence

In the Sunday school religion takes first place. But the real religious instincts of human nature do not assert themselves until after a child is twelve years of age. The teacher of elder scholars can stimulate the religious instinct and appeal to it, but teachers of children under that age must remember that scholars lack this instinct. Froebel, the great student of child nature, said that children under twelve years of age are neither moral nor un-moral. It will not do, then, to try to develop that instinct, but children can be trained to habits of reverence. Let children know that they are required to be quiet in prayer time ; if a certain attitude is to be adopted, tell them so. Let them know that they are quietly and carefully to take part in the hymn. The word reverence need not be mentioned, neither is it necesssary for the children to know why they are expected to do these things. If a child questions ' why ? ' he will find out for himself when he is older, possibly ; perhaps he will alter some of the habits fostered. But that will be no discredit to the teacher. It will be rather a credit to the scholar.

Love of Books

The scholars, too, should be taught to love books. This can be done by introducing them to books other than those used in the Sunday school. It is marvellous how some lads will take care of a book which may possibly be old, but which they know their teacher values. Whenever I go into a public place where children have access to books I always look at the empty pages at the beginning and end of a book. The appearance of a pencil portrait of a famous person named Kelly shows that some one wished to do some writing but had not yet learned self-control—simply an overflow of activity in the wrong place, possibly also at the wrong time. Children possess a destructive instinct which when developed aright becomes the constructive instinct,—really one name should be used instead of the other. Therefore no scholar should be allowed to misuse a Bible, or hymn-book, or any book to which he or she has access from Sunday to Sunday, and the legitimate and proper use of these should be insisted upon.

The Time for Silence

Everyone recognises the power and value of speech, but where children are gathered together much annoyance is caused by talking at the wrong time. I consider that in a Sunday school especially it is essential that scholars should be taught that 'there is a time to keep silence, and a time to speak.' As it is natural to speak, children should be given an opportunity to talk. A few minutes of conversation in which scholars take an interest before the lesson will not be wasted time. There are also good opportunities during the lesson, by reading, by answering questions, or by discussion among the older scholars, and a good teacher will encourage the children to talk. Here the scholars can learn the value of talking one at a time, but talk must not be confined to one or two scholars; let each contribute something. No teacher should attempt to carry on a lesson while scholars are holding private conversation. Those who are most keen about talking of a new dress or of yesterday's football will have nothing to say as part of the lesson. These should be purposely appealed to. The scholars should be trained in Sunday school to cease talking when silence is required, and if children get into the habit of controlling their tongues much good will be done.

Sitting Still

Children are naturally creatures of movement. A wise teacher will recognise this and provide scope for it, but there are times when it is an aid to order in a Sunday school for the scholars to control all movement and sit still. I think it not at all unreasonable to expect them to do this for a short time. Some sympathetic person may say, 'Poor children! Fancy making them sit still! 'Tisn't natural!' No, it isn't, but I venture to think that the practice of sitting still may some day prevent a lad from striking a hasty blow—which is also natural—or a girl from selfish action—which is also natural. It is splendid practice in self-control, and it even conduces to order and reverence. The quiet should be followed by some movement or other—change is good.

Sweets

Have you ever noticed the floor of a public room after children have used it? You will see on the floor various relics of various feasts—paper, nut-shells, apple-cores. I suppose the scientist would say that it was instinctive to throw nut shells on the floor—monkeys do the same!! Children simply delight in taking something to eat to any place where they are asked to sit for a while—the Sunday school is not exempt from this practice. This habit is a form of indulgence combined with greediness. It is splendid training for character and self-control to keep the goodies in the pockets!

I have now indicated some of the habits in which I think there is need of training, and laid stress on the strong part that self-control takes. I have not put forth the faults of the scholars of any one Sunday school; my experience with children in many capacities has shown me that human nature is the same all the world over. Every child, unless physically or mentally deficient, has the same instincts and impulses.

Who is to take part in this training? The scholars chiefly, guided in some cases by the superintendent only, in others by the teacher only, in others by co-operation of the two. The elder scholars can assist,

for a strong instinct in young children is imitation. Older scholars have the power of reasoning more or less developed. Younger children unconsciously recognise this, and they easily imitate the action of adults, but find it much easier to imitate what is not right, there seems to be so much more pleasure in it. If elder scholars come into contact in Sunday school with the younger, appeal to them for example. The importance of the teacher's example goes without saying.

Some Qualities of a Good Teacher

What is necessary to a Sunday school teacher who sets himself to be a disciplinarian? He must, as well as he is able, make himself acquainted with the scholars and study each individually. He must never ask nor beg for order; knowing that the power of the eye is more potent than that of the tongue. He must be sympathetic but not unduly familiar with his scholars; joining in their laughter or quietly suppressing it if necessary. He must take a keen interest in their likes and dislikes.

If we consider the cause of wrong, of much that gives pain and creates sorrow in the world, it will be found that the greater part is caused by misuse of or yielding to natural instincts which have not been developed aright. 'Train up a child in the way he should go, and when he is old he will not depart from it.'

I plead for the training and right development of natural instincts which are valuable assets of life and character, but when misused produce extravagance, selfishness, and even wrong-doing.

BAPTISMAL HYMN

R. NICOL CROSS, M.A.

God of the living host of earth,
Of Time's great multitude, thy sons,
Thou art the mighty God of birth,
Thy hand is on our little ones.

We bring thee now, what is thine own,
One uttered word from out the vast
Which wraps thy high eternal throne,
By love across the silence cast.

Father, O Saviour of us all,
Whose life has filled the mystic cup,
Low at thy altar hear us call,
Accept this life we offer up.

BY THE WAY

HOME UNIVERSITY LIBRARY (Williams & Norgate, 1/-). THE PROBLEMS OF PHILOSOPHY, by Bertrand Russell. As the author says, there are people who sneer at philosophers and denounce them as triflers whose main work is the splitting of hairs, but readers of his book will readily see how absurd such an attitude is. There are problems which life presents to most men, for most have doubted or speculated in some region of thought, and in this book is a graphic account of the attitude of leading thinkers to the outstanding problems. The book is a model of lucid writing and clear thinking and has a fine impartial outlook. Many a reader will find problems here that he has thought about, but he will find them freed from irrelevancies and set out in all their bearings. He will discover the confusion that apparently simple words create for thinkers. What exactly is an idea, and what is knowledge and what is reality? The author's handling of these questions is illuminating in the highest degree, and nothing could be happier than the illustrations used to make clear some abstract position. The claims made for philosophy are modest; it is not the definite answers which it gives to the problems of the Universe that are valuable so much as the discipline of the quest for knowledge and the broadening influence of speculation.

PEOPLES AND PROBLEMS OF INDIA, Sir T. W. Holderness. The amount of information in these 250 pages is enormous, and yet the book does not feel overladen with details. The style is direct and clear and the author's outlook is that of a man who is a statesman seeking truth and desiring the best for a country which contains one-fifth of the human race. There are three main sections in the book dealing respectively with the Country and the People, the Religions and Customs, and the Administration of the Country. Many a reader will find how difficult it is to think of India as a whole after reading this book. There are thirty or forty distinct languages and many more dialects; there is deep religious antagonism between Mohammedans and Hindoos, and there are other factors operating against unity. It seems incorrect to speak of Indian Nationality, for what we have called National movements are local in origin and extent. Caste, which, it seems, originated in colour distinction between the invaders of India and the conquered native races, has prevented the rise of a nationalist sentiment. The book is full of interest from beginning to end and is a triumph in arrangement and in the presentation of essential matters.

* * *

NONCONFORMITY, W. B. Selbie, M.A., D.D. This book is written by a scholar who is proud of his Nonconformity. He tells the brave story from its beginnings in John Wyclif's day down to our own time. Most of our readers will be eager to know what he has to say about Unitarians. It is not much certainly, perhaps half a dozen pages all told cover the author's references, but it is significant. Dealing with the attack against the Test and Corporation Acts, Dr. Selbie says, 'A violent and most unreasoning agitation against Nonconformists broke out, and

the Unitarians felt the full fury of it. Dr. Priestley's house in Birmingham was burnt to the ground, to the cry of " Church and King ! " and the Tories everywhere denounced Dissenters as Republicans and dangerous to Society . . . while George III. expressed his approval of the treatment meted out to Priestley, Nonconformists from all over the country sent him addresses of sympathy.' When he sums up in the last chapter, we wonder how much Dr. Selbie is repeating of what he has been told from his youth upwards, and how much he is saying from first-hand knowledge, e.g., ' The Unitarians are intellectualists pure and simple, and with them religion is a thing of the head rather than of the heart. They have rendered very great service to the cause of the Free Churches by their zeal for education and social reform, and by their steady advocacy of freedom of theological thought. They appeal mainly to the cultured few, and as a denomination do not make very rapid progress.' It is a pity that some of these things should still be repeated in theological colleges in the training of ' orthodox ' dissenting ministers. It is remarkable, however, that Dr. Selbie does not describe the Unitarians as ' cold,' and that is something to be thankful for. Take this, ' As it comes gradually to be understood that belief in the Divinity of Jesus Christ depends not so much on philosophical interpretations of His Person and place in the Godhead, as on the Christian's personal faith in and devotion to Himself, the old Unitarian controversy loses much of its point and meaning.' Have Unitarians ever been wanting in ' personal faith in and devotion to Himself ' ? Who have been most concerned about ' philosophical interpretations of His Person and place in the Godhead ' ? There is a movement in religion and theology which Dr. Selbie cannot check, a movement in vindication of the attitude of Unitarians. The man Christ Jesus is more reverenced to-day largely because of the work of the Unitarians who have taught men to worship the Father of our Lord Jesus Christ rather than Jesus. And this teaching is being accepted, even if the denomination does not make very rapid progress. The progress of the *denomination* has never been an object of concern.

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BUDDHA THE ENLIGHTENED : His Legend retold in Verse. Essex Hall, 6d. Readers of Mr. Stallworthy's article on page 58 will find an excellent companion to it in his dainty booklet bearing the above title. Teachers should get a copy.

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TEACHERS' REFERENCE LIBRARY. The following books may be borrowed for fourteen days by Subscribers to the Sunday School Association, and Teachers of subscribing schools, upon application to Mr. Hare, Essex Hall, Essex Street, Strand, W.C. Stamps must be enclosed for postage.

ADAMS, JOHN. Primer on Teaching.
ADLER, FELIX. The Moral Instruction of Children.
ANON. Birth and Growth of Religion.
ANON. Willie Wee's Armchair, and other Stories.
ARCHIBALD, G. H. Organisation and Grading of a Sunday School.
BELSEY, F. F. The Sunday School Red Book.
BAILEY, H. T. The Blackboard in the Sunday School.
BURTON, E. DE W. Principles and Ideals for the Sunday School.
CHESTERTON, A. M. The Garden of Childhood.
CLARKE, B. The Blackboard in the Sunday School.
DENDY, JOHN. Successful Life.
DENDY, MARY. Dick and Dandy.
DRAWBRIDGE, C. L. The Training of the Twig.
EDWARDS, W. N. The Red Book (Temperance).
FARRAR, F. W. The Bible and the Child.
FINDLAY, J. J. Principles of Class Teaching.
FITCH, Sir J. Lectures on Teaching.
FOERSTER. The Art of Living.
GELDART, E. M. Sunday for our Little Ones.
GLAZEBROOK, M. G. Lessons from Old Testament.
GUNN, J. Sunday School Teaching.
HALE, S. J. Infant School Management.
HAMILTON, J. A. A Mountain Path (Addresses).
JAMES, W. Talks to Teachers on Psychology.
LAMOREAUX, A. A. The Unfolding Life.
MACCUNN, J. The Making of Character.
MARK, H. T. The Teacher and the Child.
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MOORE, H. K. The Way to Teach the Bible.
NIELD, JONATHAN. Guide to Historical Novels.
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RAYMONT, T. The Use of the Bible in the Education of the Young.
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SNELL, BERNARD J. Words to Children.
TALBOT, BERTRAM. The Cartoscript Method.
VAN NESS, T. Search for God.
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S.S.A. Publications now out of print.

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Beacon Graded Series. American Sunday School Society.

Bible and the Bible Country, The. Sunderland.
Bible as Literature, The. Wilson.
Comparative Studies in Religion, an Introduction to Unitarianism. Secrist.
First Book of Religion. Lane.
Jesus of Nazareth. Park.
Movements and Men of Christian History. Billings.
Old Testament Narratives. Stebbin.
Old Testament Narratives (2nd part). Saunderson.
Stories from New Testament. Fairfield.
Stories from Old Testament. Parker.
Work of the Apostles, The. Saunderson.
World Stories. Metcalf.

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